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EDUCATION FOR CITIZENSHIP

EDUCATION FOR CITIZENSHIP IN A DEMOCRACY

A TEXT-BOOK FOR TEACHERS IN THE ELEMENTARY SCHOOLS

BY

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PREFACE

This study is presented for the consideration of those who are especially interested in the advancement of Social Science —Civics, Sociology, Economics, Ethics, and Americanization. The new emphasis which these subjects have been receiving since 1914 is an obvious manifestation of a determined effort to improve the citizenship of our democracy. It is hoped that the following pages will help somewhat toward the realization of such a lofty and worthy purpose.

The demand for an enlightened and progressive citizenship has raised three serious questions. How can the foreign element in the United States be socialized? How can adult American citizenship be developed more fully? What can the schools do toward the nurture of the rising generation that will not only lead to a conservation of social inheritance but also to its increase? How these questions are being answered is revealed here. Some means for evaluating those answers are presented. A thorough-going program of civic education that is not altogether lacking in detail is indicated.

Perhaps more questions are raised than are answered. Nowhere would dogma be more out of place. One's contribution at the present time is almost limited to the organization of a plan for mobilizing the thought power of the readers for more efficient thinking on the issues involved. A definition of democracy, education, or citizenship is not easy to formulate. A fuller appreciation of the difficulties involved in education for citizenship in a democracy is needed before one can even hope for the development of an adequate civic program. The following pages, therefore, partake of the nature of a course of study rather than of an essay.

The kind of course in which I have a working faith may be readily seen by an examination of the method of organi-

zation and presentation adopted here. The number and variety of problems, references, and interpretations, the few lines of thought running through the entire study and the many lines pursued only for a time, the scheme for compelling an analysis of all sides of a question without forcing the abdication of the instructor's convictions, are the logical outcomes of a definite theory of education. That theory would make a radical application of the law of individual differences to the whole field of teacher training.

Almost every page reflects a great indebtedness to previous works and other persons. I have always felt that originality increases as one saturates one's self with the contributions of those who are engaged in the same fields of thought and action. Therefore I have kept in constant touch with the leading magazines in the social science field, with the books mentioned in such popular reviews as appear in the Sunday *New York Times*, *The Survey*, *The Nation*, and the *Literary Digest's Supplement*, with those fundamental works that have proved such worth in times past as to be considered the classics in the field, as well as with the activity of public institutions especially devoted to social service in such cities as New York, Chicago, Philadelphia, Cleveland, Detroit, Boston, Milwaukee, and Cincinnati, with courses of study in social science and education offered in the University of Cincinnati, its College for Teachers, Columbia University, and Teachers College. I gratefully acknowledge the value of all these sources of information and inspiration, especially those from which I have quoted so liberally.

Particular acknowledgements are due to Professor Frank M. McMurry, Professor Frederick G. Bonser, and Professor Milo Hillegas, who read the original draft and made invaluable suggestions for its improvement. However, they are in no sense responsible for the opinions expressed nor for any errors that may appear.

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EDUCATION FOR CITIZENSHIP

CHAPTER I

THE PROBLEM OF DEVELOPING AN INTELLIGENT CITIZENSHIP IN A DEMOCRACY

A close study of United States history reveals the growth of a coöperative economy from the narrow confines of the frontier community to the wide expanse of a world market.

This ever-widening coöperative economy gradually shifted supremacy from the local community to the state, to the section, to the nation and probably now even beyond to the world as a whole.

Education and democracy followed the development of the ever-increasing economic, political, and social integration.

The good citizen in a vital democracy develops a many-sided character. Citizenship becomes increasingly manifold.

Programs for developing enlightened and progressive citizenship need to be assembled and evaluated before new plans are made.

All the leading countries of the world are facing the same problem of developing manifold citizenship.

The problem of training good citizens for a growing democracy has always been recognized as the paramount issue in American Education. Statesmen, schoolmasters, and theorists viewed the problem in much the same way as did Aristotle. "That education should be regulated by law and should be an affair of state is not to be denied, but what should be the character of this public education and how young persons should be educated are questions which remain to be considered." The history of democracy and education in United States indicates the persistence of this position. No satisfactory and abiding solution has ever been found. But we can see a solution in making as we trace that history.

A little over three centuries ago, a few hundred Europeans settled along the Atlantic coast. Unlike those who had preceded them in other parts of the Americas, these had bade an everlasting farewell to the Old World. They had determined to work out their destinies in a new country, to build a new civilization in a new world. With few exceptions, these people were from the humbler stations of life, where the absence of any considerable social ranking led to the hatred of caste in any form. Their religion and common economic status emphasized their equality in almost every relationship. The foundations of a vital democracy were being laid.

They settled in little groups along the banks of the rivers that flowed into the ocean. Each group became in great measure a complete economic unit in itself. It

was self-sufficient, often even a law unto itself. The legislation of the mother country was never taken as seriously as it was formulated in Parliament. Law was a local matter. So was everything else. Education proved no exception.

Each little group solved the Indian problem in its own way. Examples of every kind of treatment from brutal massacre of them to a friendly conciliation can be found in early colonial history. The colonist had little time for consultation with political superiors on the other side of the Atlantic. He had to meet the Indian as his own initiative directed.

If the Indian presented pressing problems, hunger and cold offered even more uncompromising and urgent ones. Each little group had to do its utmost to keep alive. The virgin soil, the vast forests, and their own limited equipment challenged ingenuity. They determined to realize the ambitions which had stimulated them to make the great adventure into the new world.

The savage enemy, the distance from their native land, the natural resources all about them, and their own tenacity of purpose, conspired to make each little group a soulful entity. They began to love the group and the place on which the group settled. The very names, Salem, Jamestown, Plymouth, had real significance. They were precious. Frontier economy had developed frontier affections. Patriotism was rightly a very local matter.

Local patriotism persisted. Even to the present day, there are many who think that real democracy is primarily a concern of the local community. Bryce explains this survival. "The practise of self-government in such small areas had made the citizens accustomed to it in South as well as in North."

The history of those times is filled with the rivalry of these small groups. They actually fought each other. The pretexts were many but the actual cause was always the same fierce struggle, first for existence and later for permanent establishment. But although these groups fought each other, within each group there was a remarkable calm and solidarity. The necessities of life were almost common property. They were shared with a generosity that startles us. Schools and churches were organized in almost every group. Roads were begun, wells dug, local government established, and local loyalty developed. Education was intensely practical in its nature. Those who planned to enter the ministry studied the classical subjects. The farmer and mechanic learned his art through apprenticeship, the dame's school, and experience. The truth voiced by Heraclitus was more appreciated then than now: "Much knowledge does not teach wisdom." It was left for later generations to confuse scholarship and service.

The same economic forces that developed the town and its local patriotism soon brought about a condition that made the state the supreme entity. Men began to say "I'm from Virginia," "I'm from New York," etc. Jamestown and Amsterdam became secondary matters. The state colonies began to struggle among themselves. Each state colony had its own monetary system, tariff schedules, transportation facilities, and army. Intercolonial money exchanges and bartering led to trying situations. Differences in wealth, government, foreign influence, and natural endowments, gave rise to countless rivalries. Intercolonial disorder took the place of intertown disorder.

However, within each state colony there was com-

parative unity and peace. The town love had broadened to include the whole state colony. Town prerogatives succumbed before growing state influence. Before three generations had lived and died, the state had become the chief factor in the *economic* struggle. Democracy was becoming a state affair. Education was coming to be recognized as the concern of the state. But that was not the end of this development.

The economic forces that had made the settlement, that had enlarged it to include the whole state, began to operate on a larger plane. After all, the colonies in the New England section were in the same position. Only such extraneous considerations as the lines drawn by royal charters, separated Massachusetts from Rhode Island or New Hampshire. Definite economic factors were making them one. A sectional unity was being established.

Men began to speak of the "Southern Influence" and the "New England Influence" as antagonizing each other. New York, New Jersey, and Pennsylvania were becoming a bloc. Three distinct sectional feelings arose. The Revolution interfered with the development of these sectional feelings and the struggle to establish a nation prevented them from hastily developing irreconcilable antagonisms. But sectionalism finally did reach a climax and that with tremendous impetus.

The Civil War did not destroy sectional economy, sectional feeling, sectional patriotism, any more than sectional economy had completely obliterated state feeling and patriotism, or any more than state economy had taken away all the town feeling. The Civil War simply marked the highest point of sectional development and the beginning of national supremacy.

Lincoln based his nationalism on firm foundations. "We are physically one," he said. This was the statement of a fact at the time it was expressed. Even then many failed to appreciate its significance as fully as we do at present. At the dawn of the nineteenth century, physical unity with all its implications belonged to the realm of fancy and hope.

The development of nationalism in the United States followed the same economic forces that had made the town, the state and the section. Just as a stone is cast into the water and sends forth its vibratory circles to the very limits of the shore line, so did town economy widen gradually into national economy, town patriotism into national patriotism. Meanwhile there were always conservatives in the land who objected to increasing the field of endeavor, as well as radicals, who advocated increasing it further than conditions warranted. But the vast majority, the bulwark of a vital democracy, always sane and more or less disciplined, accepted the developing economy. They gradually moved coöperative thought from the town to the nation.

Education followed in the wake of this widening economy. The schoolmaster failed to see ahead of the movement. Not unlike the statesman he was always one step behind the economic procession. Both followed haltingly that which they could not fully appreciate. Few ever kept abreast of the advance guard of coöperative enterprise.

President Monroe shocked his countrymen, as well as certain leading statesmen in Europe, by stating the doctrine that bears his name. Although some consider the Monroe Doctrine a great triumph for nationalism, it really transcends it. It is built up on a continental economy. His doctrine demanded a forward-looking

program, which considered interests above those of any nation. Bolivar recognized those same interests. He sang of the United States of the Americas. The "A, B, C," and the "Pan American Conferences" today bear witness to the same idea. There is a continental economy that no nation can ignore and with it must be developed a continental patriotism which shall fulfill a Bolivar's dream. Democracy and Education entered into a real process of Americanization—to unite North and South America into one great unit.

This expanding economic development from the local unit with its consequential democracy and education was repeated in the principal countries of Europe. But traditions, firmly established, privileged classes, and racial variation greatly complicated such expansion. Therefore it was not as swift or as complete as in America. The pioneers in America found no limitations but those imposed by an exacting but bountiful nature.

European nations have emerged within comparatively recent times. Garibaldi and Victor Emanuel are associated with the rise of Italy from a great number of petty states, formed from many local communities, which were celebrated for their time-honored independence and pride. Bismarck and William the First converted what was little more than a geographical expression before 1868 into a political unity—Germany. Whether or not they and their followers had more ambitious plans for organizing Europe and perhaps the world is no longer of moment. One fact is significant. The German leaders seldom lost an opportunity to take advantage of the expanding economy that was reaching toward the most removed sections of the earth.

France, England, and Russia were not altogether innocent of the possibilities of a national center of a wider economy. Imperalism usually develops with nationalism and always seals its fate. A nation cannot keep its supremacy in a superstate. The way of nationalism and imperalism is marked by such intermittent warfare that enervation and collapse are only matters of time.

While nations developed amid oceans of blood, ever and anon arose the voice of some farseeing truth seeker who would mention something that sounded like a United States of Europe if not actually a United States of the world.

> "When the war drum throbs no longer and the battle flags are furled
> In the Parliament of Man, the Federation of the world."
> (Tennyson)
>
> "That man to man, the world o'er,
> Shall brothers be for a' that."
> (Burns)

In the nineteenth century, even the Orient began to feel the ever-widening effect of coöperative economy. Japan, China, and Siam arose from feudal states and the cry of "Asia for the Asiatics" indicated a continental loyalty wherever economy was inclusive enough to warrant it.

The World War was our own Civil War in the large. Two groups of nations were fighting each other to dominate the state that was in the making, but neither was powerful enough to prevent the impending disaster. In both cases a war ended in the establishment of a unit larger than either of the contending units. Coöperative economy had reached its ultimate limits.

The Hague conferences, the League of Nations, the

Four Power Treaty, the Genoa Conference, and the subsequent assemblies of world powers, indicate the groupings of the nations of the world for a political unit sufficiently inclusive to control the economy that has outgrown national boundaries. The nation may have to lose its life in order to gain it. Vital democracy is demanding the world in which its safety has been assured. Education is awaiting the outcome before planning the next step in the preparation of citizens.

It is evident from the foregoing that citizenship has become a multiform affair. Citizenship is many sided —ever more so. An enlightened citizen must have an intelligent grasp of what he owes to his local community, his section, his state, his nation, his continent, and his world. The center of gravity of his responsibilities is shifting toward the largest unit, but as yet has not made the larger unit all inclusive. From the practical point of view, his major thought and effort may be concerned with his smallest coöperative unit. But can any of the others be ignored? There is a type of world mindedness that reminds one of the proverbial good fellow, who, for a larger association of friends, neglects his home and family. There is also a type of provincialism that stagnates. True perspective can not be developed as long as myopia or hyperopia are present.

Sectionalism and nationalism, nationalism and internationalism are not opposing forces. The question is not one of superiority and inferiority. The problem here as elsewhere is a matter of proper distribution. The good citizen concerns himself with the deserts of each sphere of activity and acts accordingly. Since these spheres are constantly changing, adjustments

must be constantly made. No one definite and final solution can ever be formulated.

History reveals an Americanism that is at once provincial, national, and international—an Americanism that is growing with the same economic forces that stimulate and develop everything else. Politics and Education must forego petty prejudices and inertia in order that the individual might be free to make progressive adjustments to an ever-expanding economy.

Since the World War many programs have been put into effect for better Americanization and many more have been formulated in theory. They follow three definite lines of endeavor—to assimulate the foreigner, to enlighten the American, and to nurture the child for a fuller civic life. They were designed to develop a better citizenship. The number of each set of plans is legion.

A mere glance at some of the attempted solutions of such a fundamental problem as democratic citizenship, raises the question of their intrinsic worth as well as the nature of their implications. An analysis of the most promising ones, fails to bring complete satisfaction. Before any more definite plans are formulated, would it not be well to survey those in existence, organize them into some order and attempt an evaluation? A mere compilation of them would prove interesting and perhaps profitable. Out of it might come a ray of light to lead one from the *impasse* into which many think we have fallen. The following pages attempt to do this. A little study of the table of contents indicates the character of the investigation followed there.

The listing of the programs would cover more pages than could be followed with interest by any large number of students in this field. The type study method

was therefore followed. Typical programs were selected for presentation and analysis and the variations about them indicated sufficiently to show the spread of the schemes. Enough material is presented to lead the student to think intelligently on each plan and enough freedom provided to allow him to come to any logical conclusion. No one particular infallible solution is presented here. These pages are merely an entering wedge into the situation as we find it. Through them one can see the real issues involved in the education of citizens in a democracy.

For Further Study

1. Bryce—"Modern Democracies," pp. 3-151.
2. Cubberley—"History of Education in the United States."
3. Seligman—"The Economic Interpretation of History."
4. Sparks—"The Expansion of the American People."
5. Wallas—"The Great Society."
6. Wilson—"The History of the American People."

Questions For Group Discussion

1. Select a few definitions of education, democracy, and good citizenship. Evaluate them in the light of an enlarging coöperative economy.
2. Why is good citizenship many-sided?
   How do the qualifications of a good citizen vary from time to time? What were they in Plymouth in 1650? In 1776? In 1922? What do you think they will be in 1980?
4. Why were the founders of our republic interested in free, public, compulsory education?
5. To what extent is education a local matter? To what extent is it a state matter? To what extent a national concern? An international concern?
6. Why has education followed rather than led in coöperative enterprise?
7. What are the advantages of "world consciousness"? What are its limitations?

8. How has Christianity effected the development of "world-mindedness"? Democracy? Education?
9. In what ways is democracy in the United States unique? ("Democracy was made in America.")
10. Discuss the theses:
    a. "Democracy in the United States sprung from the soil."
    b. "Christianity, Democracy, Education and Progress are but aspects of one reality."
    c. "The United States has worked out a practical plan of democratic government that could be used by all nations as well as by a federation of the nations of the world."
    d. "Citizenship is a manifold consideration."

CHAPTER II

ADULT IMMIGRANT EDUCATION IN THEORY AND PRACTICE

The foreign element in the United States constitutes a third of the entire population.

The social, economic, and intellectual status of this foreign element raises serious questions as to the organic and social evolution of the nation.

There are many plans in theory and practise for controlling such evolution.

These plans should be known and appraised before others are formulated.

Typical plans for adult Immigrant Education are presented, the variations about them noted, and the central tendencies indicated.

An intensive study of the foreign element in the United States may lead one to take the position of an alarmist, who would warn the public of a new menace to its welfare, and another to the conviction that there is to be found the hope of a greater democracy. For an appreciation of the former view, one may read the words of Professor Ross.

"The plain truth is that rarely does an immigrant bring in his intellectual baggage anything of value to us. The music of Mascagni and Debussy, the plays of

Ibsen and Maeterlink, the poetry of Rostand and Hauptmann, the fiction of Jokai and Sienkiewicz, were not brought to us by way of Ellis Island." ("The Old World In The New," pp. 279.)

He continues his pessimistic outlook, by maintaining that the flood of immigrants has constantly grown less desirable and ventures the prophecy of a national disintegration over which he suggests the placing of the following epitaph:

"To the American Pioneering Breed.
The Victim of too much Humanitarianism
and too little Common Sense."

Another student equally spirited and prophetic describes "The Immigrant's Contribution."

I am the Immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My wanderlust was born of the craving for more liberty and a better wages for the sweat of my face.

I looked toward the United States with eager eyes kindled by the fire of ambition and heart quickened with new-born hope.

I have shouldered my burden as the American man-of-all-work.

I contribute 85 per cent of all the labor in the slaughtering and meat packing industries.

I do 7-10ths of the bituminous coal mining.

I do 7-8ths of all the work in the woolen mills.

I contribute 9-10ths of all the labor in the cotton mills.

I make 19-20ths of all the clothing.
I manufacture more than half of the shoes.
I build 4-5ths of all the furniture.
I make half of the collars, cuffs, and shirts.
I turn out 4-5ths of all the leather.
I make half the gloves.
I refine nearly 19-20ths of the sugar.
I make half of the tobacco and cigars.
And yet I am the great American Problem.

When I pour out my blood on your altar of labor, and lay my life as a sacrifice to your God of Toil, men make no more comment than at the fall of a sparrow.

My children shall be your children, and your land shall be my land because my sweat and my blood will cement the foundations of the America of Tomorrow.

If I can be fused into the body politic, the melting pot will have stood the supreme test.

(*The Survey,* May 25th, 1918.)

Between these two extremes every variation of opinion can be found. In most cases the logic is less faulty than the list of facts presented. Perhaps a few more facts are needed than are ordinarily employed in theorizing about the immigrant.

According to the census of 1920 there were 105,170,620 persons living in the United States. 13,920,692 were of foreign birth; 15,694,539 were of foreign born parents and 16,991,665 had either a father or mother of foreign birth. Therefore 36,606,896 were either born in some other country or came from homes where the foreign influence was dominant, while 68,563,724 were born in the United States of native parents. The native element then is not even twice that of the for-

eign. These statistics alone are sufficient to raise a number of interesting questions.

Some states present a situation more interesting than the country at large. In the same census, New York had a population of 10,385,227. 2,825,375 were foreign born; 2,844,083 had foreign born parents and 873,566 had either a father or mother of foreign birth. 6,543,-024 were either born in some other country or had parents who were, while 3,843,203 were born in the United States and had parents who were. The foreign element in New York is therefore almost twice that of the native element. The questions raised in connection with the statistics of the country as a whole, become more pointed in this state. The situation in Massachusetts, Connecticut, and Rhode Island is similar to that in New York.

As one moves West and South the foreign element decreases. The foreign born constitute fifteen to twenty-five per cent of the population in Washington, California, Nevada, Arizona, Montana, North Dakota, Minnesota, Wisconsin, Illinois, Michigan, New Jersey, Pennsylvania and New Hampshire; 10 to 15 per cent are foreign born in Utah, Colorado, Wyoming, Oregon, South Dakota, Nebraska, Ohio, Maine, and Vermont; 5 to 10 per cent in Idaho, New Mexico, Texas, Kansas, Iowa, Missouri, Maryland and Delaware and 1 to 5 per cent in Florida, Louisiana, Oklahoma, Kentucky, and West Virginia; the rest have less than 1 per cent. This peculiar distribution of the immigrant further complicates the issues raised by the foregoing statistics.

A census of the principal cities in the country further complicates the question. The number of foreign born are indicated in the following table:

City	Foreign Born	Total Population
New York	1,991,547	5,620,048
Chicago	805,482	2,701,705
Philadelphia	397,927	1,823,779
Detroit	289,297	993,678
Cleveland	239,538	796,841
Boston	238,919	748,060
San Francisco	140,200	506,676
Buffalo	121,530	506,775
Pittsburgh	120,266	588,343
Newark	117,003	414,524
Los Angeles	112,057	576,643
Milwaukee	110,068	457,747

The uneven distribution of the foreign born has led some to think of immigration as a problem of the East and of the large cities. The further concentration of that population in the slum areas has led others to think of it as a problem of industrialization. Carl Becker in "The United States—An Experiment in Democracy" looks upon immigration as a part of the larger problem of Industrial Democracy that is associated with the disappearance of free land, industrialization and the concentration of wealth and power. From this point of view the problem takes on a world significance.

The character, as well as the number and distribution of immigrants, needs analysis. The following table shows the countries from which the foreign element, living in the United States in 1920, came:

Europe

England	812,828
Scotland	254,567
Wales	67,066
Ireland	1,037,233
Norway	363,862

Sweden	625,580
Denmark	189,154
Holland	131,766
Belgium	62,686
Luxemburg	12,585
Switzerland	118,659
France	118,569
Alsace-Lorraine	34,321
Germany	1,686,102
Poland	1,139,978
Czecho-Slovakia	362,436
Austria	575,625
Hungary	397,282
Jugo-Slavia	1,169,437
Russia	1,400,489
Lithuania	135,068
Finland	149,824
Rumania	102,823
Bulgaria	10,477
Turkey	5,284
Greece	175,972
Albania	5,608
Italy	1,610,109
Spain	49,247
Portugal	67,453
Danzig, Fiume, and Saar	5,901
Total	12,879,991

Asia

Armenia	36,626
Asia Minor	2,404
Palestine	3,202
Syria	51,900
Turkey	8,610
Rest	7,708

Canada

French	307,786
Others	810,092
Newfoundland	13,242

Mexico	478,383
West Indies	26,369
Central and South America	20,929
Atlantic Islands	38,984
Australia	10,801
Africa, Pacific Islands, etc.	17,727

The above statistics should be compared with similar ones published by the various bureaus studying the foreign element. There are many good reasons for the differences that may be noticed. For instance the nationality of an immigrant is not always determined with ease.

The army tests indicated a low intelligence of the more recent arrivals from eastern Europe. The Yerkes report of these tests has lead to many grave contentions. Mrs. C. J. Cannon in the *Atlantic Monthly* for February, 1922, argues for the disfranchisement of persons of a low Intelligence Quotient and stoutly maintains that "Our melting pot may fuse the elements with others but the resulting metal does not promise to be one to stand heavy strains."

Professor Bagley on the other hand, in an address before "The Society of College Teachers of Education," at the Chicago meeting in February, 1922, developed the idea of "Educational Determinism; Or, Democracy and the I. Q." He challenged the defenders of a fatalism that makes organic evolution a more compelling force than social evolution. He reaffirmed his faith in our democracy which has worked "toward the elevation of the common man to a position of supreme collective control" and in so doing can view "the race between education and annihilation" with great hope.

The leaders in the mental measurement movement are frequently embarrassed in their efforts to establish scientific scales, by the published deductions of certain enthusiasts. Those who have contributed most to the measurement of human intelligence, fully appreciate the difficulties in the way. What is intelligence? Do the army tests measure it? Do any tests scientifically measure it? Is intelligence the most important factor in personality? Can intelligence be improved? Are some of the races represented in the United States undesirable, that is, lacking in the potentials of good citizenship? The psychologist is more intent on finding a way to answer these questions than on making assertions that confuse the whole issue.

Boas, in "The Mind of Primitive Man" (Macmillan, 1911), maintains that talk about race superiority is prejudice and that there is no greater mixture of races in America than in the countries of Europe. Stoddard and Frank in "The Stakes of the War" present in simplest outline the ethnic elements in European countries, incidentally raising the unanswerable question of what determines a race.

Professor Thorndike in his "Educational Psychology," states "The differences in original nature within the same race are, except in extreme cases, many times as great as the differences btween races as whole" (volume 3, pp. 224). There is no one standard that completely divides nations and races. The differences which do exist, are between the individuals of all races.

Whether the recent immigrants have more or less native ability than those who came here before them, is not a primary concern any longer. They are here for better or for worse. The question is as real as it is pointed. What are we going to do about it? Many

answers have been made to this question. These answers indicate a very wide but *continuous* variation of ideas in theory and practice. However five different kinds are easily distinguished. These are:

1. The policy of *Laissez-faire:* the insistence upon a minimum of positive external influence. "Let the foreigner solve his own problems."

2. The policy of reeducation of individuals (more commonly designated as Americanization): the insistance upon the abandonment of old world customs, manners, culture, etc., and the inculcation of what is considered American customs, manners, culture, etc.

3. The policy of racial or national readjustment: The insistance upon the recognition and perpetuation of the immigrants' ethnic and political lines in the United States.

4. Amalgamation: free intermarriage between the people of all the various nations and races.

5. Socialization: The normal wholesome growth of the number, variety, and intensity of coöperative relationship among the entire population under the guidance of a scientific and impartial organization.

1. The Policy of Laissez-faire.—*Laissez-faire* may be considered a modified form of anarchy. Beyond certain definite confines, it would forego any positive action. Born of the pioneer spirit, it has persisted long after the frontier line met the Pacific. "The less government the better." "Mind your own business." "Allow a man elbow room." "I got mine, let him get his." "Each man for himself." Initiative! Self-direction! Freedom! These are the shibboleths of an Americanism that satisfies many.

It is only within comparatively recent times that the immigrant was recognized as a problem. As long as

land was cheap and labor scarce, there was no cause for alarm over the swelling tide of newcomers. The earlier settlers had the obvious advantages. "First come, first served." What course could be wiser at that time than one of "hands off"?

There are many reasons for believing however, that the *laissez-faire* policy has created the very situation it now hopes to meet. The slums that have developed in every city are like the unfortunate Topsy, who just grew. They bear all the marks of haphazard, unplanned, unintelligent growth. Will the mere passing of time make them better? Gibbon suggests that greater dangers may be lurking in these overcrowded and poorly kept areas than in any foreign army or navy. If one is willing to "let things take their course," one should know what course they are taking at present and will inevitably take in the future.

During the war, one heard a good deal about the foreign press in America and its influence. Thirteen thousand publications with about as many million circulation, are developing attitudes and prejudices in thirty-seven different languages. A common language is generally recognized as the most potent force in developing a people into a soulful entity. But the control of the press is not in harmony with the spirit of the frontier! (Park—"The Immigrant Press and Its Control," Harper Bro., 1922.)

The "Foreign Languages Information Service" of the American Press Bureau (119 West 41 Street, New York City) endeavors "to interpret the immigrant to America and America to the Immigrant" by issuing bulletins from time to time. One wonders whether the foreign press is planning to eliminate gradually itself as its only real purpose for existing fades away—

facilitating the transition from old home ties to the new.

There are certain inconsistencies in *laissez-faire* as far as it concerns the policy of Americans toward their prospective fellow citizens. Is not cordial hospitality an American virtue? How can it be harmonized with *laissez-faire?* Are not justice and sympathy a part of the American character? How can they be defended with *laissez-faire?* ("The American Spirit In the Writings of Americans of Foreign Birth."—Stauffer.)

A settlement worker once solicited funds from one who failed to respond adequately.

"They are rotting down in my section," he finally pleaded.

"Let 'em rot," was the hasty reply.

"They will rot, but they will not rot alone. The stench will prove a menace to your life and the lives of your children," replied the other.

Selfishness was thereby enlightened. A well measured contribution was forwarded. Both men were satisfied. But should either have been? Is only enlightened selfishness needed? There may be less noble policies than that of *laissez-faire,* but we know that this problem will not solve itself.

2. The Reeducation of Individuals.—Included in this category are all programs, which have as their chief aim the inculcation of American ideals and traditions as they developed before the recent immigrant came to this country and inculcated with a minimal regard for his own particular ideals, traditions, and nature. Such programs contemplate the substitution of one culture for another: one that is believed to be better than the other in all important respects. They demand the new mode of life and thought that has

developed in the new world. The Public School, the Americanization Courses, Factory Classes in English, the settlements, propaganda, and all legislation in this connection, are included here.

Over twenty years ago, Roosevelt formulated the policy "that every immigrant be required to learn English with instruction free. If after five years he has not learned it let him be returned to the country from which he came." The Nation and the various States have acted on the first part of his suggestion. They have begun the process of re-education.

There are abundant courses of study and elementary English texts suited to the particular needs of those who speak any one of the forty different languages spoken by the foreign element in the United States. (Talbot—"Teaching English to Aliens"—Bureau of Education Bulletin No. 39, 1917.)

The Interstate Council on Immigrant Education has formulated the principles and functions for the effective organization and administration of classes in English and citizenship for adult immigrants for the several states, cities, and towns. The general principles are:

1. The education of the adult immigrant in English and Citizenship is a public responsibility, and should be carried on under the direction of public educational authorities. Other agencies should coöperate, and school authorities should seek such coöperation; but it is believed that these agencies are most effective when they tend to stimulate and strengthen the efforts of the public schools.

2. There should be no compulsion on the immigrant. You cannot compel good American citizenship. If

anything must be compulsory, let it be the furnishing of proper educational opportunities.

3. Only trained teachers and skilled leaders should be permitted to engage in immigrant education. It is a task calling for the highest efficiency.

The State organization of immigrant education is characterized by the following features and functions:

1. There should be State legislation to stimulate and support local communities in the organization and conduct of classes for adult immigrants.

2. The State should create administrative leadership, preferably in the State Department of Education.

3. State Financial support should be guaranteed, preferably on the dollar for dollar basis, to towns and cities carrying on this work with State approval.

4. There should be a maximum of local responsibility and achievement with a minimum of State machinery.

The State immigrant education officials may properly engage in the following activities:—

1. They should encourage accepted legislation and State plans.

2. Offer courses for training of teachers and leaders. Certificate teachers.

3. Offer assistance to cities and towns in the first stages of organization. This assistance may take the form of advice as to methods of organizing, helping to secure assistance of coöperating agencies, suggesting advertising material, and so on.

4. Suggest courses of study, and standards of achievement.

5. Set up State planning boards between educational authorities and various coöperating agencies.

The following features and functions characterize

the organization of immigrant education in local communities:—

1. Local school authorities should accept the principle that they are responsible for the instruction of adult immigrants in English and citizenship whenever and wherever classes can be organized for such instruction.

2. There must be funds sufficient to provide specially trained teachers under skilled leadership for as many classes as can be organized.

3. School authorities should ask the help of every agency having a natural contact with immigrants, in the carrying out of this program of instruction.

4. The education of the immigrant is a year-round task and should not be confined, as heretofore, within the limits of the "evening school" session, so-called. It includes the instruction of women as well as men. It means accordingly the organization of classes in evening schools, in factories, and in any other place approved by the educational authorities.

The local school authorities may properly engage in the following activities:—

1. Promote and support the State programs in immigrant education.

2. Appropriate sufficient funds to get the task well done.

3. Provide for skilled and responsible leadership.

4. Coöperate with State authorities in leadership.

5. Organize classes in schools, factories, and other places.

6. Seek to create, not only in the immigrant, but in the native-born as well, a keen interest in immigrant education.

7. In coöperation with State authorities, set up effective courses of study, and standards of achievement.

8. Working out a plan of coöperation with other agencies for making the school organization a channel through which the best life of the American community may reach the immigrant population.

The local communities, the State and the Nations are urged to provide for a proper distribution of the financial obligations the program demands, as well as the responsibilities involved in making it accomplish its purpose.

New York, Massachusetts, and California have lead in this movement for adult immigrant education. The teaching of English is its chief concern. The Courses in Civics and Health are very meagre. Sufficient drill on the essentials is provided to insure acceptance in the naturalization court. Beyond that, little is attempted. Miller, in that part of the Cleveland survey which is included under "The School and the Immigrant" reports the schools as playing with the problem. "The instruction is not suited to the needs or status of the immigrant."

It must be remembered, however, that "the mere teaching of English to the foreigners" is no small matter, either as far as its difficulties are concerned or its significance in making good Americans. During 1921–22, about 90,000 men and women voluntarily studied English in the evening schools of New York State. A tremendous organization is being perfected through the genius of Mr. Lewis A. Wilson. A great beginning has been made. It would be difficult to prophesy what will follow. However, unless more liberal appropriations are made for the proper conduct

of this work, little can be done beyond the teaching of English.

In New York City the average evening class attendance is 32. I visited many classes of more than 40. It is not uncommon to find a class of 40, varying in age from 18 to 60 and in residence in the United States from 1 month to 30 years. These conditions are due to meagre appropriations. Considering the funds that are available, nothing better can be done.

Teachers are being prepared for this special task, which appears attractive as a way of supplementing their wage by overtime nightwork as well as another opportunity for social service. (Mahoney—"Training Teachers for Americanization." Bureau of Education Bulletin No. 12; 1920.)

The courses designed for the special training of these teachers of adult immigrants are rich in content. They follow three lines of development:

1. Immigrant Backgrounds and Racial Characteristics—an extensive study of the lands from which the newer immigrants come and an intensive study of one preëminent in the interest of a certain community.

2. American Political Institutions and Government —a thorough analysis of the Constitution and its history and the legal requirements of naturalization.

3. The technique of teaching English to adult immigrants.

These courses are the most hopeful signs in adult immigrant education. They may lead to the salvation of the movement that began with "America first" campaigns and which even through the stimulation of the war, failed to rise above the mere teaching of English, and of the most elementary civil government, in the over-time night schools of the cities. The teachers,

who carry their class room traditions with them, need special training for this type of education.

Industrial establishments have scarcely realized their obligations toward the immigrants they employ. With few exceptions, it has seemed to be better business to employ "straw-boss" interpreters of orders rather than teachers of men and women. The Ford plant in Detroit proved that accidents could be reduced fifty-four per cent by teaching English to the foreign-born employee but has not undertaken to prove what a real program of education could do.

The Dudley Sicher Company of 49 West Twenty-first Street, New York City, the largest manufacturers of muslin underwear in the world, conduct a factory school that teaches English at a total cost of $16.80 per employee pupil. They maintain that the investment is the most profitable one they make. (MacCarty —"Where Garments and Americans Are Made.") In spite of their success, one might ask, what values were lost while this one of English was established?

An analysis of the courses of study followed in these factory schools reveals a poverty greater than that found in the State courses. Their aim, content and time allotments are reduced to a minimum. Their outlook is not so promising. They have but the single advantage that they are given at a time when the body is strong and the mind fresh. In both however the learner must let his previous social and racial inheritances abdicate in favor of something he but vaguely feels as existant through a medium, the barest rudiments of which he hardly grasps.

There are over five hundred settlements in the cities of our land, which carry on an adult immigrant education that is not limited to the teaching of English

and Civics. Hull House in Chicago, the South House in Boston, the University Settlement in New York City, and Welcome Hall in Buffalo are noteworthy examples of educational institutions which do not rest on a mere knowledge basis. Opportunities are afforded for instruction in subjects essential to citizenship but are not restricted to them. The number of men who have taken advantage of anything the settlement offers is relatively neglible.

The settlements are put into this category because they have done too much *for* the immigrant and not enough *with* the immigrant. The spirit of the "uplifter" is too manifest in their effort. After reading "Twenty Years at Hull House," "The House on Henry Street," "The Coming Race in America," and "The Settlement Idea," one wonders whether the settlement is anything more than an emotion.

Most settlements are organized by churches in the more favored sections of the city. They become a specialized form of home missions with a distinct message. In their broader aspects, they show signs of possessing potentialities which might be brought to unite the various classes that find association in them. Evidences of such union are slight, however, if at all existant.

An investigation of the operation of even the most progressive settlements makes one doubt their value as a basic institution. It must be remembered that real education is an energizing force that leads one to work out his own salvation with neither fear nor trembling. It must be remembered that the real leader in a democracy gets persons to lead themselves more efficiently. A patronizing condescension of men of high estate to men of low estate impoverishes both classes.

The settlement needs to concern itself less with its message and more with the situation as it is found. The settlement needs to concern itself less with the favored who support it and more with those whom it expects to serve. Can one prescribed formula of Americanism, however administered, suffice for the complicated situation that is being developed by immigrants in our larger cities? Evidently not. (Daniels—"America Via the Neighborhood," Harper Brothers, 1921.)

There are many other programs which could be described as reëducation. Active propaganda, subtle influence, and coercion, account for many declaring their intentions of becoming American citizens. The war made such stimulation even seem a part of patriotic duty. But in the cool of the present peace, let us ask ourselves whether we want to force the great privilege of citizenship upon any one. We might even ask a more fundamental question—Is the reëducation of the foreigner the best method to pursue in leading him into the fullest appreciation of the rights, duties and dignities of an enlightened citizenship? Is there no other way by which the immigrant and the American can be of mutual benefit to each other?

Readjustment by Nationalities or Races.—There is a theory developed from practice, and now demanding wider application, namely, that the best way to solve the immigrant problem is to provide for a proportionate representation of the different ethnic or national groups in our social, economic, and political life. The idea is variously named according to the point of view assumed—the melting pot, the federation of nationalities, proportionate representation, the Irish vote, the German vote, and so on. Zangwill, Kellor,

Ravage, Steiner, and Addams have presented the various aspects of this theory.

This theory makes the political parties the agencies through which the foreign-born are led into full citizenship and the political parties have not lost their opportunity as such educational institutions. Tammany Hall made the Irish vote the center of its strength and the strength of the Democratic Party; "The Cox Gang" in Cincinnati organized the German vote in the "over the Rhine" districts, thereby keeping the city safe for the Republican Party.

Political strength is developed by a "give and take" policy. Few politicians complicated the situation by making one hundred per cent American demands. For instance, the Germans wanted their language taught in the schools; they wanted strict economy pursued in the conduct of the state; they wanted representation in office. Their votes were purchased by keeping the language in, the taxes down, and enthusiastic one hundred per cent Americanism out.

Fully a third of the population of Buffalo is Polish. The east side of the city is a reproduction of Warsaw. Contrary to the laws of the state, instruction is given to thousands of children in the Polish language. Men with Polish names are sent to the state assembly and the city hall. This is merely typical of cities where the foreign element is strong.

Few will expect the foreigner to translate his old world associations into a fully developed Americanism without passing through a great number of intervening steps of years duration. It would be hazardous for one to break away from well-established customs and sanctions before new ones were recognized as valuable. The foreign colonies in our cities are necessary to the

gradual and wholesome change from Europanism to Americanism. They are good places for trying the adjustments that must be made. Only the unnecessary perpetuation of old-world habits, attitudes, and appreciations is objectionable. It is only the continuance of the hyphen that leads to aggravation. The federation of alien nationalities as the end to be desired, however, is as foolish as it would be impossible to effect.

The "melting pot" is a figure that applies the principle of the federation of nationalities, slightly operative in the political sphere, to all the spheres of life. (Zangwill—"The Melting Pot.") How is the nature of the crucible's outcome to be controlled? Who is to decide the formula to be followed? Is the ultimate Americanism to be a "polyglot" affair? The figure makes the problem evident but fails to meet it with any adequate solution. It is little more than a name.

Berkson in his "Theories of Americanization" opposes the principle beneath the "melting pot" but makes a vigorous appeal for the perpetuation of Judaistic values among the Jews. He lifts the reader to the stars by his scholarly analysis of citizenship education, only to drop him in a Jewish settlement school on East Eighty-fifth Street. What abiding values are present in the Torah Talmud that are not a part of a wholesome Americanism? What common basis does he provide that would make complete socialization possible? The Central Jewish Institute rests flatly on the principles that its exponent opposes in theory. It perpetuates old-world values *as such* and to that extent makes complete fusion impossible. So it is with any parochial spirit that perseveres in old-world notions and ideals.

There are other elements in America that hold fast

to modes of thought and action that tend towards the forming of irreconcilable groups. Since they are chiefly concerned with children they will be discussed later. Suffice it to say here, however, that no one hardly has a right to condemn the great majority in this country, who are insisting upon a one hundred per cent devotion to those standards which have come to be accepted as American, as long as he insists upon developing a parochial standard accepted by a comparatively small number.

In many Americanization conferences, I have been impressed with the number of those who speak a broken English while elaborating upon the general thesis of the nature of American ideals. They show more interest in defining Americanism in terms of what they would like to see it mean than in terms of what it actually is or is growing to be. Do the older Americans need to be saved by the newer, or the newer by the older? Perhaps the time has come for the American to be saved from his would-be saviours, just as the newer immigrant might need saving from his.

Amalgamation—Eugenics or Euthenics.—The fusion of the races in America may be accomplished through intermarriage or the intermixture of all the racial and social inheritances. Eugenics is the science for controlling organic evolution—to prevent the reproduction of the unfit. Euthenics is the science for controlling social evolution—"to prevent the sewers of society from opening unto the main stream." (Royce.) Amalgamation considers heredity and environment as equally potent factors in the development of the Human Race.

Frances A. Kellor in an address to Industrial Lead-

ers, Published by the National Americanization Committee, declared:

"Americanization is the science of racial relations in America, dealing with the assimilation and amalgamation of diverse races in equity into an integral part of its national life. By assimilation is meant the indistinguishable incorporation of the races into the substance of American life. By amalgamation is meant so perfect a blend that the absence or imperfection of any of the vital racial elements available will impair the compound. By an integral part is meant that once fused separation of units is thereafter impossible. By equity is meant impartiality among the races accepted for the blend, with no imputations of inferiority and no bestowal of favors. With anything less than this in mind Americanization will fall short of a science and of giving the world anything of lasting value for its racial problem."

The high birth rate among the foreign element and low birth rate among the native population raise a number of serious questions as to the future ethnic distribution in the United States. The Anglo-Saxon stock is gradually eliminating itself; the Slavonic and Latin branches are increasing in geometric progression.

Chance alone is determining the relative strength of the various elements that seem to be remarkably persistent. Says Thorndike: "Nearly all the intellectual and moral differences between the modern English, French, and Germans and their barbarous ancestors of two thousand years ago are due to differences in environment. The original nature of the stocks may have altered somewhat during that time, but surely not much." ("Educational Psychology," volume 3, p.

286.) Original nature is practically static. Biology has established that fact.

These persistent racial elements, however, will not be uninterrupted. Boas maintains that, "It is obvious that intermixture as soon as the social barriers have been removed, must be exceedingly rapid; and I think it safe to assume that one hundred years from now in the bulk of our population very few pure descendents of the present immigrants will be found." ("Mind of Primitive Man," p. 267.)

Continuing, he says: "If the powerful caste system of India has not been able to prevent intermixture, our laws, which recognize a greater amount of individual liberty, will not be able to do so." (p. 275.)

Drachsler made an interesting study of 100,000 marriage records in New York City. He found that fourteen per cent of all marriages were inter-racial and that seventy-four per cent of inter-racial marriages were between persons who were removed from Europe by the same number of generations. He accounted for the amalgamation that was in such evidence by four outstanding facts.

1. There were more immigrant men than women. This compelled the men to seek native women for wives.

2. The economic status of the immigrant is rising. This makes for a continual rise in social status and increases contacts with other people.

3. The foreign sections in the city are spreading out from their centers. The better foreign element is invading the newer sections of the cities.

4. The forces of color and religion operating against amalgamation with the Jew and the Negro are proving

less powerful with the others. Religious and racial prejudices are diminishing.

The physical fusion of the races in the United States is being rapidly effected. Will it be for the country's good? What will the ultimate nature of the people be? What new problems will arise in connection with that new generation? The questions are weighty but need not lead one to any pessimistic outlook.

Boas made a study of the children of immigrants and found that they differ from their parents. American environment made itself felt with increasing intensity. ("The Bodily Form of Descendents of Immigrants," *The Anthropologist,* volume 14, number 3, July, 1915.)

A study of the ethnic groups in Europe makes one wonder if America is any more of a polyglot nation than other nations. After all, greater differences lie between the individuals of any group than between the groups themselves. The everlasting question is one of the character of the individual rather than his racial stock. One is never justified in indicting a whole race, nation or group. Galton's "Hereditary Genius" need not overwhelm one by the amount of statistics and the rhetorical generalities it presents. Any thorough student of History could easily account for the appointment of a judge in England on other grounds than those of hereditary endowment!

A second consideration may lead to an optimistic outlook. The intellectual, moral, and spiritual aspects of the individual are more significant than his physical equipment because of their greater modifiability. What matters where the body originates, as long as its mind and soul can be developed for a certain end? If America be a spiritual entity that is not lax in propagating

itself, her friends need not become unduly alarmed by ethnic considerations.

A third consideration may soothe the overwrought. There is abundant evidence to show that every ethnic group in the United States has vindicated the hopes expressed by our acceptance of its members. One need only read Thomas Czapek's "The Czechs in America," p. 294 (Houghton Mifflin) to have his faith renewed. "Scotland's Mark on America" is convincingly described by George Fraser Black. Few books on the subject of Americanization are so enlightening as those which portray the successes of the foreign elements in the United States.

After reading the "Autobiography of Edward Bok," one rejoices that Holland is represented here. Jacob Riis established our faith in the Scandinavian element, Mary Antin in the Russian, Steiner in the Austrian, Ravage in the Roumanian, Caruso in the Italian, and so on indefinitely. No race seems to have particular monopoly on the values that really count. Every race and nation has some vital contribution to make.

Socialization.—Socialization is the process by which every individual is led to enter into as many, as varied, and as intense relationships as his relative ability will permit. The continued multiform interlocking of all persons in the country increases its social solidarity. The individual and the group continually benefit by increasing their lines of connection. The individual finds his highest expression in harmonizing himself with those with whom he comes into contact. Coöperative enterprise that transcends all arbitrary special privilege must lead "to the greatest good of the greatest number."

The greatest obstacle to socialization lies in the

status of certain individuals or groups, who have power out of proportion to their ability. There is no greater hindrance to the development of "the Great Society" (Wallas) than those particular elements which insist on maintaining their status at all costs. The number of increased facilities for communication alone is sufficient to convince one of the necessity of a great unified social organism.

Who does not recall the friend of boyhood days who demanded a certain game or he would not play? A game is in process and its rules are being made as it is being played. The success of that game is commensurate with the number of those who art willing to participate in the fashion perscribed by its order—an enlarging coöperative economy. All must play and the rules must be followed.

Says Professor Dewey: "I find that many who talk the loudest about the need of a supreme and unified Americanism of spirit really mean some special code or tradition to which they happen to be attached. They have some pet tradition which they would impose upon all. In thus measuring the scope of Americanism by some single element which enters into it, they are themselves false to the spirit of America. Neither Englandism nor New-Englandism, neither Puritan nor Cavalier, any more than Teuton or Slav, can do anything but furnish one note in a vast symphony.

"No matter how loudly any one proclaims his Americanism, if he assumes that any one racial strain, any one component culture, no matter how early settled it was in our territory, or how effective it has proved in its own land, is to furnish a pattern to which all other strains and culture are to conform, he is a traitor to an American nationalism." (Addresses and

Proceedings of the National Education Association, New York, 1916, Vol. LIV, p. 185.)

From much the same point of view H. G. Wells in his "The America of the Future" prophesies that unless there is greater socialization among the various elements in the United States three castes will develop:

1. The masters, who succeeded in entrenching themselves through their priority.

2. The more recent immigrants who could not rise above the limitations imposed upon them "by getting what was left."

3. The negroes who would not be recognized in any event.

This states the issue. Are we to have a society of castes or one that is continually in the making? Are we to restrict the faith of the fathers of our democracy who considered "life, liberty, and the pursuit of happiness" as the birth-right of all people? Self-respect may well be chagrined by a thoughtful foreigner's observation of the flagrant violations of the principles of our democracy. (Brooks—"Christian Americanization.") "You can work as hard as you like to teach the foreign born resident to love American institutions, but if he does not get fair treatment when he comes into contact with these institutions, he will think they do not deserve respect." (Justice and the Poor-Carnegie Foundation Bulletin.) A kindlier socialization must develop.

One might expect that the programs of Americanization outlined by the churches, the Y. M. C. A., Y. W. C. A. and the schools would follow the broadest lines of socialization. A thorough study of them, however, has led one investigator to dispel such expecta-

tion. (Daniels—"America Via the Neighborhood," Harper Brothers, 1920.) These institutions were found wanting in insight and enterprise. The Community Councils, the Social Units (Cincinnati), and such civic organizations as the Americanization League (Syracuse) were found to be failing in the realization of their objectives. Red tape, officialdom, short sightedness, and inadequate buildings were found to be preventing the public schools from doing as much for the adult immigrant as it is doing for his children. Daniels quotes Mother Jones with apparent approval: "We do not want any welfare workers, sympathy, Y. M. C. A., churches, and charity brigades. These institutions are built on our backs. We want justice."

The trade unions are perhaps the most socializing influence at work among the adult immigrant men. The trade unions "never discriminate against a fellow worker on account of creed, color, or nationality." In the mining towns of Pennsylvania, they provide for instruction in the English language, encourage naturalization as well as develop a national spirit in peace as they made a special effort to do during the great World War. "There can be no doubt that the unions are, by far, the deepest, broadest and strongest influence in developing interracial neighborhood relations and community consciousness." (Page 341 "America Via the Neighborhood.")

Coöperatives have also helped to socialize the foreign elements. (Warbase—"The Coöperative Consumers Movement in the United States.") There are over two thousand such units in the United States, and two-thirds consist of foreign-born members. Through them, homes are bought, apartments controlled, edu-

cation and recreation provided. The economic basis of these coöperatives make them a vitally socializing force. (Publications of the Coöperative League, 70 Fifth Avenue, New York City.) In Belgium the profit accruing from the coöperatives is spent for social betterment,—in the United States it is spent in furthering the scope of endeavor.

Eighty per cent of the business in Denmark is through coöperatives. The family trade in every European country is conducted more or less on a coöperative basis. It is hard to tell how far or how fast they will develop here, but as far as they have, their influence has been for the greater socialization of all concerned.

Although but few programs can be rightly included in this category, all have elements in them that would justify their consideration here. To a certain degree, every social agency is a unifying, socializing force. It is social within itself. But such agencies must see to it that greater emphasis is placed upon the larger aspects of socialization. An enlarging coöperative economy must more and more include all the varying elements of society. Socialization of this kind will allow the immigrant groups to make a vital contribution to the solution of difficulties arising between the various races and classes in America. "Through its own inner tendencies and with the minimum of immediate association with native Americans such a community becomes American in spirit and in fact, while at the same time it tends to dissolve by infusing its native-born young people into the American community at large." ("America Via the Neighborhood," p. 446.)

For Further Study

1. The Immigrant In His New Home and His Old.
   - A. General treatments of the various groups:
     - Brinton—"Races and Peoples."
     - Clark—"Old Homes of New Americans."
     - Keane—"The World's People."
     - Ripley—"Races of Europe."
     - Stoddard and Frank—"The States of the War."
   - B. Specific treatments of the various groups:
     - Henderson and Wall—"Scotland of Today."
     - McCarthy—"Ireland and Her Story."
     - Leech—"Scandinavia of the Scandinavians."
     - Harvey and Reppren—"Denmark and the Danes."
     - Dawson—"German Life in Town and Country."
     - Faust—"The German Element in the United States."
     - Wendel—"The France of Today."
     - Lord, Trenor and Barrows—"The Italian in America."
     - Bagto—"Italians of Today."
     - Orsi—"Modern Italy."
     - Burgess—"Greeks in America."
     - Mahaffy—"Rambles and Studies in Greece."
     - Singleton—"Russia."
     - Ross—"Russia."
     - Kennard—"The Russian Peasants."
     - Bernheimer—"The Russian Jew in America."
     - Masaryk—"Slavs Among the Nations."
     - Garnet—"Balkan Home Life."
     - Benson—"Poland, A Study of the Land, People, and Literature."
     - Rogers—"The Story of Holland."
   - C. The Problem as a While:
     - Jenks and Lauck—"The Immigrant Problem."
     - Ross—"The Old World in the New."
2. The Immigrant and His Americanization.
   - Bogardus—"Essentials of Americanization."
   - Bulletin (U. S. Bur. of Ed.)
     "America, Americanism, Americanization."
   - Davis and Schwartz—"Immigration and Americanization."

Dixon—"Americanization."
Roberts—"The Problem of Americanization."
Talbot—"Americanization."
Thompson—"Schooling the Immigrant."

3. Technique in Americanization.
   Butler—"Community Americanization."
   Goldberger—"How to Teach English to Foreigners."
   Houghton—"English for Foreigners" (Book I and II.)
   Mahoney and Herliley—"First Steps in Americanization."
   Proceedings of the Americanization Conference, Washington, D. C.
4. The Americanization Studies—Harper and Brothers.
   Thompson—"Schooling the Immigrant."
   Daniels—"America Via the Neighborhood."
   Park and Miller—"Old World Traits Transplanted."
   Davis—"Immigrant Health and the Community."
   Speek—"A Stake in the Land."
   Breckenridge—"New Homes for Old."
   Leiserson—"Adjusting Immigrant and Industry."
   Park—"The Immigrant Press and Its Control."
   Claghhorn—"The Immigrant's Day in Court."
   Gavit—"Americans by Choice."
   Allen T. Burns—Summary.
   Carnegie Corporation of New York.

Questions For Discussion

1. By what standards should admittance to this country be determined?
2. By what standards should naturalization be determined?
3. List the primary issues involved in assimilation?
4. How does the presence of over ten million negroes in the United States affect the already complicated problem of assimilation?

5. To what extent do the foreign sections in our cities justify their existence? What should be done to facilitate their gradual passing?
6. Select ten traits essential to good citizenship and evaluate the ten leading groups of foreign born by them "Rating the Nations"—Woolston—*American Journal of Sociology*, July, 1916–17, page 281).
7. What should the schools do to provide for the socialization of adult immigrants?
8. What laws should be enacted for the protection of the immigrant from exploitation?
9. Select the ten leading social institutions in your community and evaluate them in the light of their contribution to adult immigrant education. (See Harts—"Community Organization.")
10. How has your study of the foreign-born elements affected your attitude toward America's future?

CHAPTER III

METHODS FOR DEVELOPING A BETTER ADULT AMERICAN CITIZENSHIP

A liberal interpretation of democracy and education demands that every member of society be put on a forward-looking program of living and thinking.

Effective community organization is necessary for the fullest development of individual life programs.

Many plans for community organization are in operation and many more are being proposed.

The Church and the State are one in their purpose to establish a social order in which justice and righteousness prevail, but are opposed in their method for accomplishing such an objective.

The Press and the School serve the same purpose of enlightenment, but vary greatly in their influence because of differences in organization and support.

The public schools are becoming recognized as the most logical center for organizing community thought and action.

Spalding in his "National Program of Defence" says that "we are a nation of sixth graders taught by a teaching body of tenth graders." The significance of his remark is not readily apprehended. Abraham Lincoln had but two years of school, taught by persons with but little more and one would have to be a prig indeed to apply to him any term of scholastic reproach. Schooling and Education are not synonomous.

The question here is not one of how much school experience the adult American happens to have had, but what is being done, what should be done, for furthering his development. How are his work and his leisure affecting his citizenship? More particularly what programs are in vogue with the expressed purpose of making him a better citizen?

That the citizenship of the nation should be constantly improved is more easily appreciated by looking ahead than by surveying its present status. It must be made better for the simple reason that the demands upon it are constantly increasing in number and complexity. The issues of life are becoming more and more involved. What hardly suffices today, will certainly not be sufficient tomorrow.

Our keenest and most sympathetic observer puts the situation thus: "There is a part of the Atlantic where the westward speeding steam-vessel always expects to encounter fogs. On the fourth or fifth day of the voyage while still in bright sunlight, one sees at a distance a long, low dark gray line across the bows, and is told that this is the first of the fog-banks which have to be traversed. Presently the vessel is upon the cloud, and rushes into its chilling embrace, not knowing what perils of ice-bergs may be shrouded within its encompassing gloom.

"So America, in her swift onward progress, sees, looking on the horizon and now no longer distant, a time of mists and shadows, wherein dangers may be concealed whose form and magnitude she can scarcely yet conjecture. As she fills up her western regions with inhabitants, she sees the time approach when all the best land . . . will have been occupied, and when that now under cultivation will have been so far exhausted as to yield scantier crops even to more expensive culture. Although transportation may also have become cheaper, the price of food will rise; farms will be less easily obtained and will need more capital to work them with profit; the struggle for existence will become more severe. And while the outlet which the West now provides for the overflow or the great cities will have become less available, the cities will have grown immensely more populous; pauperism . . . may be more widely spread; and even if wages do not sink, work may be less abundant. In fact, the chronic evils and problems of old societies and crowded countries, such as we see them today in Europe, will have reappeared in this new soil, while the demand of the multitude to have a share in the nation's collective wealth may well have grown more insistent.

"High economic authorities pronounce that the beginnings of this time or pressure lie not more than twenty years ahead. . . . It may be the time of trial for democratic institutions." (Bryce—"The American Commonwealth.")

How can any lover of his country fail to grasp the implications of such an analysis? The situation is pregnant with difficulties. "What's Happening in Europe" (Vanderlip) serves as a grim reminder of

what may happen anywhere. But the true patriot never falters. He accepts "The challenge of the present crisis" with great determination. He consecrates his thought and endeavor to the solutions of the problems which arise on every hand.

Should such a one grow lax, there are many of his brethren ready to renew his zeal, by an overwhelming mass of indictments against the social order. Our generation has produced a bumper crop of carping critics, who make themselves conspicuous in newspapers, magazines, books, and even on street corners.

Thirty self-appointed specialists have recently reported a survey of their respective fields in "Civilization in the United States" (edited by H. E. Stearns; Harcourt, Brace and Company, 1922). They paint such a lurid picture of conditions as to make one wonder why the problem is not one of emigration instead of immigration. Are conditions worse here than elsewhere? Is the present generation any worse than those which preceded it? Are there no compensating virtues present? Yellow journalism may be losing whatever good sense it once possessed. The soap boxer may be losing an opportunity by his gross exaggerations.

A clever sociologist, who has not become neurotic over his study of modern social life, maintained that many students are suffering from a disease, the nature of which was unknown, but the symptoms of which were known to many—snap judgment and hysteria. He said that his prescription of "facts to be taken in large doses" and of plenteous rest bore the most gratifying results. There are thousands who should try his suggestive remedy!

There is another disease raging in the critic family

that is manifest by its desire to present a panacea for all social ills—Socialism, Syndicalism, Communism, Bolshevism, etc. Daily exercise in Diagnosis, Materia Medica, and Routine Practise may bring relief in one year to those who are suffering from the panacea mania. What is the status of affairs at present? What cure is proposed which does not create more difficulties than it meets? How is this cure to be effectively administered? These three questions must be answered before too much experimentation is attempted. It might be suggested, too, that in some situations any experimentation may prove fatal.

Intelligent criticism can serve several good purposes. It may be used as a basis for reëvaluation—it is well to take stock occassionally. It may serve as a challenge to effort—it is well to get angry enough to fight for a love that is threatened. It may serve to prevent the feeling of pride from becoming masterful —it is well to have one's success checked from self indulgences. The "voices crying in the wilderness" may be turned to good account. Few would want to "fiddle while Rome is burning" even if the conflagration is not threatening the entire city. The healthy minded use criticism; only the mentally aenemic are overwhelmed by it.

Thought on American Civilization is not confined to adverse criticism of it. A safe majority of the people are reasonably satisfied. An assuring number believe that our citizenship is good but can and is being made better. The attempts to conserve and to improve the adult American citizen, will be analyzed here. For convenience of treatment, these programs have been put in the following categories:

1. Legislation Enacted and Proposed.

2. Exhortation.
3. Formal Units of Instruction.
4. Publicity Through the Press and Library.
5. The Public School as a Social Center.

1. Legislation Enacted and Proposed.—Shortly after the Interstate Commerce Commission began to act upon its more important prerogatives, James J. Hill made a statement reported in all the newspapers that, "if the legislatures of the various states and the national Congress would disband for ten years such prosperity would follow that no one would be in dire want."

President Butler in his annual report of 1921 lamented "the increasing scope of government activity. We are surrounded by agents, special inspectors, and spies, and the people are called upon to support through their taxes in harmful and un-American activities whole armies of individuals who should be engaged in productive industry. When anything appears to go wrong, or when any desirable movement seems to lag, a cry goes up for the creation of some new board or commission, and for an appropriation of public funds to maintain it in reasonable comfort. An infinite number of blank forms must be filled and an infinite number of records must be kept, classified, and audited at steadily mounting cost." (Page 20.)

There are no indications in political life, however, that would lead one to think that social legislation is going to regress. In Washington alone there are eighty-five different bureaus with organized lobbies to promote legislation in favor of the interests they serve. Clamoring has developed into a fine art. No representative can afford to ignore it. There is no immediate method for preventing the multiplication of laws.

Legislation has accomplished, and is continuing to accomplish, things that have made improvements in adult citizenship possible. The "rules of the game" have been altered and are continuing to be altered to suit the thought and disposition of the electorate. The square deal for every one is slowly being recognized. Workman's compensation, minimum wage, widows' pensions, factory regulations, income and inheritance taxes, prohibition, and a hundred more proposals that these suggest, are making a better citizenship possible. Recent efforts to provide for the settlement of industrial disputes by law, for compulsory state insurance and for government aid in a better housing program, are direct means for legislating into existence a better social order.

There is another line of legislation that is designed to make better citizenship possible. Safeguards are being increased against physical and moral deterioration. The Prohibition Amendment, "Movie" Censorship and the like are planned to prevent the development of vice, while Compulsory Insurance, Mothers' Pensions, and so on, are proposed for conserving the health of our people. The regulation of the number of hours in a working day may prove conducive to a greater leisure and all the upbuilding that this implies.

Dean Schneider divided work into two classes—energizing and enervating work. Any form of physical or mental exercise that leaves the person the better for it, is called evergizing work; that which has the opposite effect is called enervating work. Some work by its very nature is enervating. Any work may be enervating if continued for too long a time. Law must provide conditions whereby the work is energized or compensating values afforded. Democracy is not true

to itself, if it fails to prevent the exploitation of human resources, if it fails to provide for the fullest development of those resources.

In spite of all the social legislation indicated in the foregoing, state and national law must become a more positive force, if a better citizenship is to be developed. In one particular case it is assuming a very positive character—the removal of illiteracy. Courses of study are being adopted and money provided by the several states and the nation for the teaching of reading and writing to adults. A department of education is being agitated for the President's cabinet, to make literacy universal.

Illiteracy statistics for the United States are depressing. Six per cent of the population above ten years of age can neither read nor write in any language. The percentage varies from 21.9 per cent in Louisiana to 1.1 per cent in Iowa, in 1920, as opposed to 7.7 per cent, 29 per cent and 1.7 per cent respectively in 1910. By 1930 a program should be well under way to eliminate this blot on American civilization.

Reading and writing alone will not solve the problem, however. Is there any real difference between one who cannot read and one who can but does not? Is there any real difference between one who cannot read and one who can and does read, but reads nothing but worthless matter? Teaching reading and writing will remove the first level of illiteracy, but how are the other two levels to be treated? Perhaps that is beyond legislative action. But it should not be beyond our thought when we contemplate a more enlightened citizenship.

2. Exhortation.—The Rotary Club initiated a nation-wide program in the latter part of 1921 for

creating a wholesome morale among American citizens. Tremendous signs were posted in the most conspicuous places. They would bear such messages as,

This is our country
Yours and mine
During the war we fought for it
Now let us work for it.

At Times Square in New York City, notification was given that "Prosperity is just around the corner." A cynic might easily raise the question as to which corner reference was made and incidentally indicate the strength and the weakness of this sign-board appeal.

The churches are now making strenuous efforts to make Christian ideals a more vital force in American Citizenship. In 1908, "The Social Service Department of the Federal Council of the Churches of Christ in America" formulated sixteen principles on which their social endeavor should be based. These have come to be known as "The Social Creed of the Churches."

1. Equal rights and justice for all men in all stations of life.
2. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
3. The fullest possible development of every child, especially by the provision of education and recreation.
4. Abolition of child labor.
5. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. Abatement and prevention of poverty.

7. Protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

8. Conservation of health.

9. Protection of the worker from dangerous machinery, occupational diseases, and mortality.

10. The right of all men to the opportunity for self-maintentance, for safeguarding this right against encroachments of every kind for the protection of workers, from the hardships of enforced unemployment.

11. Suitable provision for the old age of the workers, and for those incapacitated by injury.

12. The right of employees and employers alike to organize and for adequate means of conciliation and arbitration in industrial disputes.

13. Release from employment one day in seven.

14. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

There is about as much evidence of radicalism as of conservatism in these statements. Whatever plan is contemplated in them, the method for its realization is little more than the exhortation, resolution and prayer that have been followed for centuries.

The research department of the Council issues fortnightly bulletins for making the general appeals more pointed. One side of a public question is taken and

driven home with a force that carries. Prejudices are fostered by them. Class feeling is aroused. The emotions are more affected than the intellect, although data of a compelling nature are not lacking.

"The National Catholic Welfare Council" bases its endeavor on a plan that was formulated by four bishops of the Catholic Church. The program happily contemplates the day when the workers are to own all the means of production but shrewdly safeguards the present interval, by providing for a study of all anti-social agitation and its publicity.

On many occasions, these two Christian organizations unite their efforts for the public good, as in the Denver Railway Strike. The report of their investigations shows a fearless pursuit of all the facts in the case.

The preaching of the gospel was always carried on with the hope of establishing a kingdom of peace and of good will among men. Such purpose is in perfect accord with aims of a vital democracy. But how is such a purpose to be realized—through the preaching of the church, the legislation of the state, or the education of the school?

Modern preaching may be relating itself more closely to the facts of social order or disorder than it formerly did. But preaching is preaching and as such partakes of the nature of a certain foolishness that Saint Paul recognized at the very beginning. "The Religion Worth Having" (Carver) is made of sterner stuff than that ordinarily advanced and must be developed in a better way than by mere preaching. (Religious Education 14; 123-127.)

There are other exhorters at work and in the making. "The Constitutional Defense League" planned

a street campaign for the summer of 1922 in order to counteract the influence of radical "soap-box" orators. They expect to persuade those who stop to listen to believe in their government. Debates with the socialists are encouraged. In some cases they will follow a principle of exhortation that has worked elsewhere—they will have converted radicals to present the message. A correspondence course of twelve lessons is proclaimed sufficient to make one eligible for preaching the American faith in law and order. Three thousand were given such instruction in a month! Thus are the demands of enlightened citizenship met by a debating society!

Exhortation places an emphasis upon ideas not warranted by modern psychology. Ideas are not the most potent forces in man's reactions. Conscious guidance and control is comparatively rare. Habits persist. Instincts persevere. Impulses continue potent. Whatever ideas do "live in the heart as a burning fire that could not be quenched," come through activity. (Dewey, J.—"Human Nature and Conduct," Holt, 1922, Part 3). There are no short cuts to intellectual prowess. Perhaps the muscle is the way and the only way to the mind.

Most exhorters endeavor to stir the emotions for the accomplishment of their purpose. Our knowledge of emotions, however, is too meagre for intelligent use. (Berman, "The Glands Regulating Personality.")

Exhortation is apt to be extravagant. It may run to wild excesses if it be not constantly watched. There are good reasons for being suspicious of any orator. What sacrifices are made by him for their effect!

However, the spirited orator may fulfill a definite purpose. Even his radicalism may be good for the

adult citizen. "I tell you, the so-called radicalism of our times is simply the effort of nature to release the generous energies of our people. This great American people is at bottom just, virtuous, and hopeful; the roots of its being are in the soil of what is lovely, pure, and of good report, and the need of the hour is just that radicalism that will clear a way for the realization of the aspirations of a sturdy race" (Woodrow Wilson—"The New Freedom," p. 89.)

3. Formal Units of Instruction.—Public night schools, University Extension Departments, the Y. M. C. A., the Y. W. C. A., the Knights of Columbus, the International Correspondence Schools, workers colleges as the Trade Union College of Boston, The Rochester Labor College, or The Workers College of Seattle and certain industrial establishments, as the Larkin Company of Buffalo, are the leading agencies for the development of a better adult citizenship through specific formal units of instruction. Courses in English and elementary social science are given with the expressed intention of making better citizens. They are entirely voluntary and in most cases free or of nominal cost. The success they have achieved in attendance is due to the popular recognition of the need they attempt to supply, rather than to the actual meeting of any real needs. These courses are gradually losing their popularity as a result of their inadequacy.

The courses of study offered in most places represent the older point of view in Civics, Ethics, Sociology, Economics, and History. They are organized in concise and easily comprehended units that facilitate indoctrination. Their aim, to counteract other propogandic influences and to create an American orthodoxy

permeated with a "status-quo" philosophy, is too apparent. The catechetical method of instruction is forced —questions are followed by *the* answer instead of by *answers*. Discussion is limited to matters of no vital concern.

In one city, the Chamber of Commerce appointed a committee of five of its members to make a course of study in elementary history and the Constitution. After the course was completed, the Dean of the local College for Teachers was asked to put it into practise in the classes for training shop teachers. An embarrassing situation arose because of his refusal to lower the standards of his profession, by becoming the salesman of that which he should have helped to create. The apprehension of a purpose is not sufficient to the establishment of the means for realizing it. It is one thing to know the type of house one wants and another to be able to build it.

In an industrial establishment in Milwaukee, "A Course in the Problems of Democracy" is offered. The principles of government and citizenship are developed through the discussion of questions which the class introduces. In another establishment there is a Current Events Class, which through its weekly discussion of the principal events of the day, is led to the more fundamental principles of economic and social life. These indirect methods under the guidance of skillful leaders are very promising. They consider the problems at hand, the students as they are and the subject matter as it is needed.

The Public Forums conducted by many churches, schools and civic, and political associations are hopeful agencies in the education of adult citizens. About twelve years ago Doctor John Ross became pastor of

the Calvary Presbyterian Church located in the downtown boarding section of Buffalo. Not more than fifty came to the Sunday night services. He organized a public forum. He invited public-spirited men to take his place on Sunday nights and to speak on the subjects of their interest. The subject and the name of the speaker were brought before the attention of the public by dignified advertizing in the street cars, newspapers, and shop windows. Within two years, the Sunday night attendance averaged over 1,600.

The subjects and speakers were selected with a definite sequence in view. The program was arranged to give ample time to singing, the address, and "questions from the floor." Doctor Ross presided in an effective manner. The forum became self-supporting and proved a boon to the other activities of the church.

On Tuesday night there was a Reverberation Meeting to which those persons came who were especially interested in the discussion of the previous Sunday. The leader recommended books and magazine articles for further study. He conferred with the public Librarian and the speaker to make his list valuable; he studied the members of the group to make his list acceptable. The forum became an educational institution of democracy, as well as of the church. As Wilson says, "The whole purpose of democracy is that we may hold counsel with one another, so as not to depend upon the understanding of one man, but to depend upon the counsel of all."

This is not the place to discuss the propriety of a church forum. In the foregoing particular case, the church was the only agency in the community, willing to promote a forum enterprize. The place of meeting was of no consequence. The significant thing is that

American citizenship had hastily recognized its old friend, for what is the modern forum but the resurrection of the New England Town Meeting?

The old town meeting of colonial times was one of the cradles of democracy. The public discussion of public questions is still the most energizing influence that can be brought to bear upon adult citizenship. It rests upon the best principles of education. It justifies itself whenever it is given a fair chance.

Caution must be given to those who desire to establish forums for serving special interests. A Presbyterian Forum or a Socialist Forum would be an antithesis. In conducting a public forum one must be satisfied "to follow the argument to the end." Facts and logic must be allowed to take precedence over fixed notions and well established policies. It is hard to predict what interests will be served by a real forum. The Ford Hall Foundation, 41 Huntington Avenue, Boston, is organized to assist any community in establishing such forums.

4. Publicity Through the Press and the Library.—The daily newspapers, the periodical magazine and the public libraries are the chief media through which adult citizens are kept informed of current events and thought. They constitute as it were, the common schools of adult citizenship. They are schools well attended, freely critized, and earnestly revered. They exercise a force partaking of the nature of the compulsory elementary school laws reducing truancy to a minimum. No matter what his evaluation of them happens to be, the average person hesitates to cut himself from their influence. They are used as a sixth sense for keeping in touch with the whole world.

The newspaper has become the most important of

the three agencies. It fully appreciates its power even if it does fail to appreciate its responsibility at all times. Its stewardship is frequently challenged. Pointed and compelling charges are sometimes made. ("The Daily Press" by M. Storey, *Atlantic Monthly*, 1922). Its provincialism, poor taste, "funny pictures," glib talk, sensationalism, political bias, distortions, flippancy, and arousal of purient curiosity, are matters of daily discussion.

Sometimes the charges are of a graver nature. (Sinclair—"The Brass Check.") The indictments range from conspiracy of the entire press of the country with the vested interests to a more or less unwholesome control of policies by the advertisers. What appeared to be such a fine demonstration of patriotism on the part of the leading papers during the war turns out to be a fraudulent "doctoring of the news" to fool the public. At least the innocent are thus informed. (Palmer—"The Follies of a Nation.")

A thorough study of the development of the daily newspapers in the United States saves one from too much pessimism regarding them. (Lee—The History of Journalism.) The ethics of the press are improving. They are higher today than yesterday; they will be better tomorrow than today. The charges and counter charges that are being made on all sides are leading to a greater demand for the facts. The freedom of the press is becoming a secondary consideration. (Lippman—"Liberty and the News.")

The newspaper is as much the result of public opinion as a contributing cause of it. It must meet the demands of the people and those economic principles that underlie any business. It must be self-supporting if not actually prosperous. Since the advertisements are

the chief source of income and since the value of advertisement depend on the number, kind, and constancy of the circulation, the character of journalism will always be what people appreciate sufficiently to patronize.

The ethical question arises—How can the newspaper elevate the taste of those upon whom it depends? The question is a difficult one. It is only natural for some to ignore it altogether. But it would be a mistake to conclude from this that most journalists do ignore their ethical responsibilities. It would not be good business to do so. The success of *The New York Times, The Springfield Republican, The Baltimore Sun* and the *Christian Science Monitor,* which have dared to reduce demagoguery a little, is having its effect on the missionary purpose of the press to elevate the public taste for the ethical justification of its existence.

State censorship, a state-owned and state-conducted newspaper and a national government bureau for the dissemination of news have been proposed for correcting the common abuses of the newspaper. The principle of the free press is too well established to permit a vigorous censorship; the principle of governmental ownership is not well enough established to make a state newspaper much of a success.

A school of journalism for editors, reporters, and special feature artists is feasible. If such a school could develop a social philosophy, as sound as its present technique is efficient, the newspaper business would be put on a more forward looking program of social service and financial success. A journalist profession is needed whether private interests own the papers or not.

The circulation of a magazine over a wider area and

the greater interval of time between issues, has saved it from many of the weaknesses of the newspaper. It has made the magazine subject to other weaknesses however. The news may be hopelessly out of date. If it be more exact, it may also be more modified for reasons best known to the staff. Its propagandic features may be in greater evidence than those of the newspaper since its purpose is more specific and better defined.

Magazines vary more than newspapers. The Associated Press, the United Press, syndication of articles and the restricted area of circulation have kept the newspapers from developing the individuality that the magazines enjoy. The wider divergence of style and composition that characterizes magazines makes inadequate any discussion of them as a class. Those more particularly related to good citizenship might be studied.

The *"Good House Keeping," "Ladies Home Journal," "Pictorial Review"* and other magazines for women, carry on a consistent campaign for greater civic intelligence. Since the passage of the woman's suffrage amendment, they have been most active in enlightening women on public issues and in making them feel a personal responsibility for their proper settlement. Departments for new voters were initiated and questions from readers encouraged. They have done their best to professionalize home making and to direct the civic thought of women toward wider spheres of endeavor.

The men of the nation have no community of interest as the women have in homes to make a "man's" magazine possible, not to mention one with civic pur-

poses. Whatever good is accomplished for men by the magazines must be of an incidental nature.

There are many magazines devoted exclusively to the social and political sciences. The more scientific and scholarly of these have interested too few to be of much value to the country as a whole. The others have tended toward the formation of many petty groups of partisans.

The public libraries constitute the third reservoir of knowledge which any one may tap. The experiences of the race are recorded in the volumes so well organized and accessible. They do not enjoy the use they deserve. A college education may not be a prerequisite to good citizenship but enlightenment is or should be. The book-reading voter is not the least hope of our democracy.

Bryce and Schopenhauer warn against thoughtless reading. An author's head was never made for the reader's shoulders. One must read without abdicating one's own good sense. Thinking is necessary, but one must read to have something more than one's own experiences with which to think. "The Manhood of Humanity" is manifest in its ability to bind time—the lessons of the past to the needs of the present and the future.

Only a small part of a community uses its library. Fiction is always the most popular class of reading. History generally comes second in demand. The other fields vary from time to time and from place to place.

The limited patronage of the library is not altogether the citizen's fault. The number of popular and timely books is too limited. More money is spent for making a library complete than for making it function for the greatest number. Maintenance costs are too

high. Appropriations for books are too small. The budget is still inadequate. Facilities are not sufficiently extended. Telephone service could be such as to make information available to all. A post card should suffice for bringing any volume to the door. The library should become a kind of sixth sense for intelligent citizens. Our appreciation of the enormity of the problems before us and our faith in intelligence as the only hope of their adequate solution necessitate the socialization of the libraries to the nth degree.

Robinson, in that doleful but stimulating volume, "The Mind in the Making," attempts to prove that legislation, exhortation, and formal education have failed to emancipate the human mind sufficiently to rescue it from the difficulties arising on every side. He demands the liberation of the intellect as a primary requisite of mental efficiency. He calls upon History, Psychology, and Modern Educational Theory to substantiate his major thesis. We seem to be still engaged in "The 300 years war for intellectual freedom."

But the mind needs balance as well as liberation. Minds should not only be required to see clearly, but also to retain a poise that is sufficient to keep one aggressive at the point where theory and practise meet for continual conference and where the spirit of "give and take" is wholesomely present. Too much thought on what the world may become soon makes one "out of joint with the times" in which he lives. There are too many visionaries today who cannot be content with the thought that if "all things be not yet put under *His* feet," some are, and progressively more and more as all "play the game" wisely and well. A kingdom worthy of a race cannot be built in a day.

American citizenship is entering upon a new era. It

is beginning to realize its competence as well as its limitations. Newspapers and magazines and free books are making a new mind for a new day. Every precaution must be taken to save minds from their unmaking. Nothing must be left undone to develop the mental poise that makes for a progress without waste.

On April 23, 1921, Ex-Senator Root said before a meeting of the Academy of Political and Social Science: "All over the land, under various names and in many places, Americans are gathering together now, trying to educate themselves for the performance of the great duty of forming the public opinion of America, the public opinion of this great self-governing democracy, the public opinion which is at once the guide and the support of just government. And it is only by taking counsel, only by seeking information, only by deliberate and considerate discussion, that wise, disciplined, just public opinion, competent for the self-government of this great people can be attained." He has well stated the truth. A wise and progressive citizenship is arising to meet the flood of difficulties that is constantly on the increase. The thought power of the nation is being mobilized for the service of the nation.

5. The Public School as a Social Center.—A wit once defined a school as "a little house on a little lot where little children are taught little things by a little person." That conception of the school is held by many persons who are not ordinarily lacking in vision.

There is another conception that makes the school the heart of the commuity's social and intellectual life. Between these two extremes one can find every possible variety of conception.

Hanifan, in his "The Community Center," written primarily for the rural districts, and Perry in "The

Wider Use of the School Plant," written primarily for urban districts, lead one to a conception of the school as a public institution that is endeavoring to meet all the educational and social needs of all the members of the community which supports it. To the extent that this conception is accepted in practice, the conscious directory of the socializing processes will take place. As far as the adult citizen is concerned, the widest interpretation of the social center theory is the most hopeful one.

What opportunities can the public schools afford the adults? Their number is legion. Whenever fifteen or more adults desire a course of study or training to meet a legitimate need, the school might supply an instructor at any time convenient to those who requested it. A survey of the community would reveal the needs and wants of its members. Perry, Ward, Hart and others have written volumes on what may be offered. The economic consideration becomes less significant as one studies the community's expenditures for all its interests. The saving effected by transferring the polling booths to the school house would be sufficient to pay for the services of several community experts.

The chief value for enlightened citizenship rests in the forum aspects of the social center. As Ex-President Wilson has well said: "When in addition to sending our children to school to paid teachers we go to school to one another in those same schoolhouses, then we shall begin more fully to realize than we ever have realized before what American life is. And let me tell you this, confidentially, that wherever you find school boards that object to opening the schoolhouses in the evening for public meetings of the proper sort, you had better look around for some politician who is

objecting to it, because the thing that cures bad politics is talk by neighbors. Nothing clears the air like frank discussion." ("The New Freedom," p. 98.)

"What I like about this social center idea of the schoolhouse is that there is the place where the ordinary fellow is going to get his innings, going to ask questions, going to express his opinions, going to convince those who do not realize that the vigor of American pulses is in the blood of every American and that the only place he can find the true American is in this clearing house of absolutely democratic opinion." ("The New Freedom," p. 99.)

The various candidates for public office could be invited there to present their cases before their electors. Questions and limited discussion could be allowed, personal contacts could be developed, and invisible government could be considerably lessened in influence. This American way of playing politics in the open can be traced back to the earliest settlements along the Atlantic Coast. The subtleties in "ward heeling," secret caucuses, and invisible government are modern developments of political life.

The social center movement is still in its infancy in the various cities of United States. Community organization of adults has been left to other agencies than the schools. The community center movement, the Central Council of Social Agencies, The Community Council, The Community Service Movement, The Home Service Movement of the Red Cross and the Social Unit Movement are organizing democracy for effective living.

It is to be regretted that democracy does not make for rapid integration on an ever widening plane. The waste that accrues is enormous; the resulting confus-

ion is irritating. "Education must no longer be limited to childhood and adolescence. A democracy lives in the growing intelligence of its adult citizenship. Citizenship in the broadest sense of the term, must be made a part of the educational program. This will include the teaching of English to foreigners, the significance of American institutions to all groups, and the interpretation of trends of economic and political thinking to all members of the community. In a democratic community education must continue as long as life lasts." (Hart—*Community Organization,* Macmillan, p. 87.) The schools are the logical center for democratic enterprize.

The Service Citizens of Delaware is an organization that rests on some good principles of community organization. The report of their director, November, 1918, is illuminating: "Instead of striving for Delaware as though we were superior in wisdom and experience, which we confess we are not, we take the utmost pains to work with both the constituted and voluntary organizations of the State in order to make the normal instrumentality of social and governmental life more efficient. Occasionally we have been compelled to create some new agency, but even in that case we have tied it up with existing organizations or departments. Above all things, we have tried to avoid being merely critical and have spent all our time and effort in constructive work. We have kept absolutely free from politics and intend to do so in the future."

The useless multiplication of social institutions, the lack of organization between associations that should be closely affiliated, the uncharitable criticism of rival groups, and the peculiar contributions of public spirited men, is defeating the socialization of communities

everywhere. More organizations such as The American Legion are needed, which meet its own specific needs and then supports any organization that leads to the best interests of the entire democracy. As one of its leaders put it, "The American Legion is a militant fighting, virile, independent, non-partisan organization, run from within and resenting meddling influences from without.

"The American Legion in addition to its efforts to maintain the contact of comradeship that grew out of the world conflict, has adopted a program of Americanization that proposes an increasing campaign to eliminate from our republic every evidence of illiteracy and to coöperate with every educational, religious, economic, and public spirited organization that is willing to make this great fight in the interest of intellectuality.

"In addition, the American Legion has said that it proposes to press home to every man, woman, and child the principle of Americanism, to perpetuate the traditions of our republic, and to build up a spirit of loyalty and love for the ideals which the republic has stood for and fought for, at home and abroad. This is in brief the policy and purpose of the American Legion and it is actuated by no other ambition." (George L. Berry, National Vice Commander of the American Legion. *The American Legion Weekly,* March 24, 1922.)

The spirit of the Legion is compelling. It recognizes its own specific purposes and is willing to endorse those of other organizations without useless duplication of effort. This attitude is needed in every association. The larger interests of all must be conserved. Dem-

ocracy must get enthusiastic about itself. The world was made safe for it. Now let it grow and flourish to fullness of life.

The entire reorganization of social and educational enterprize is imperative. And what institution is better adapted to be the center for such complete reorganization than the public school? There is less prejudice against it than any other institution. It is recognized as the bulwark of democracy as far as children are concerned. Why should it not be the bulwark for all the members of democracy? Around the school, the state and those interested in its highest welfare can meet and plan for the greatest development of all the resources that are present even in the least member of society. The broadest conception of the public school unifies all community endeavor for the greatest good of the greatest number.

For Further Study

1. For Various Interpretations of American Life.
   - Steiner—"On the Trail of the Immigrant."
   - Veblen—"The Theory of the Leisure Class."
   - Ross—"Sin and Society."
   - de Tocqueville—"Democracy in America" (1828.)
   - Bryce—"The American Commonwealth."
   - Mac Dougall—"Is America Safe for Democracy?"
   - Rauchenbusch—"Christianity and the Social Order."
   - Lewis—"Main Street."
2. For Various Analyses of the Rights, Duties, and Dignities of Democratic Citizenship.
   - Beard—"American Citizenship."
   - Van Dyke—"The Spirit of America."
   - Dewey—"Human Nature and Conduct."
   - Taft—"Representative Government in the United States."
   - Chafee—"Freedom of Speech."

Questions For Discussion

1. List the rights, duties, and dignities of an American citizen.
2. What should every one in a democracy develop as fully as possible?
3. What principles should underlie community organization?
4. List all the activities of a school that could rightly be called a social center.
5. What difficulties are present in making a public forum realize its highest aims?
6. Why should every citizen have an avocation as well as a vocation?
7. To what extent are the various local newspapers a vital force in the development of good citizenship?
8. How is public opinion created in the United States?
9. How should public opinion be formed in a democracy?
10. The Lusk bill of New York denies a license to teach to any one who "has advocated either by word or mouth or in writing a form of government other than that of United States or of this State." Is it necessary for every teacher to take an oath to that effect to make the bill fulfill its legitimate aim?

CHAPTER IV

DEMOCRATIZING THE RISING GENERATION

The children are the hope of democracy.

Many plans for democratizing children are in operation and many more have been proposed.

The value of these plans must be measured by their service to all the children and the great society.

The public schools are the chief agency of democracy for developing its type of citizenship.

The rising generation is the chief concern of a progressive democracy. It has long been recognized, that "Whatever you would put into the state, you must first put into the schools."

Washington wrote: "The education of our youth in the science of government—in a republic, what species of knowledge can be equally important? What duty is more pressing than to provide a plan for communicating it to those who are to be the future guardians of our liberty"?

Dewey is willing to go to the limit of the States' parental obligations: "What the best and wisest parent wants for his child, that must the community want for all its children. Any other ideal for our schools is

narrow and unlovely; acted upon, it destroys our democracy." ("Schools and Society," University of Chicago Press, p. 19.)

The foregoing statements are especially interesting in the light of such a table as this:

1920 school census	Percent of total at ages designated in school	Percent of total in 1910 in school
33,250,870 from five to twenty years of age..	64.3	59.2
16,639,600 males.....	64.1	59.1
16,611,270 females.....	64.5	59.4
4,686,154—five and six years old.....	41.	34.6
15,306,793—seven to thirteen years old ...	90.6	86.1
3,907,710—fourteen and fifteen years old.	79.9	75.0
3,828—sixteen and seventeen years old	42.9	43.1
5,522,082—eighteen to twenty years old ...	14.8	15.2

How long should the infancy period be in a democracy? How long can a community afford to send all its children to school? Is child labor necessary? Is it necessary for any one to engage in profitable industry before eighteen years of age? Would it be feasible to subsidize parents who are unable to send their children to school a reasonable length of time? All these questions must be answered by a democracy worthy of the name.

There are 1,600,000 children under fourteen years of age who are laboring eight or more hours a day; there are six million so engaged between the ages of fourteen and eighteen. This situation is not the most flattering one for democracy to contemplate.

There are 245,000, sixteen, seventeen, and eighteen year old boys at work in New York City. The causes

they gave for leaving school should interest teachers, parents and law makers (Burdge, H. G.—"Our Boys.")

According to the provisions of the Smith-Hughes Act, the full appropriations of Federal moneys to a state is dependent upon the States provisions for the child who works. Part time schools, were established as follows:

States	Minimum number of minors required to establish classes	Ages of required attendance	Hours per week required attendance	Length of school year	Law in effect
Arizona.....	15	14–16	5	150 hours	1919
California	(4)12	14–18	4	Pub. sch. yr.	1920
Illinois.....	20	14–18	8	Pub. sch. yr.	1921
Iowa.....	15	14–16	8	Pub. sch. yr.	1919
Michigan.....	50	14–18	8	Pub. sch. yr.	1920
Missouri.....	25	14–16	4	Pub. sch. yr.	1919
Montana.....	15	14–18	4	Pub. sch. yr.	1919
Nebraska.....	15	14–16	8	144 hours	1919
Nevada.....	15	14–18	4	Pub. sch. yr.	1919
New Jersey...	20	14–16	6	36 weeks	1920
New Mexico...	15	14–16	6	150 hours	1919
New York....	(1)20	14–18	4–8	Pub. sch. yr.	1919
Oklohoma....	20	16–18		144 hours	1919
Oregon.....	(2)15	14–18	5	Pub. sch. yr.	1919
Pennsylvania..	50	14–16	8	Pub. sch. yr.	1913
Utah.....	15	14–18	4	144 hours	1919
Washington...	(3)15	14–18	4	Pub. sch. yr.	1920
Wisconsin.....	(1)15	14–17	8	8 months	1911

Night schools are not generally considered as substitutes for these part-time schools. The situation has been well described as follows:

"The passage of these part-time acts has been one of the most important developments in the entire educational field for the past year. Needless to say that

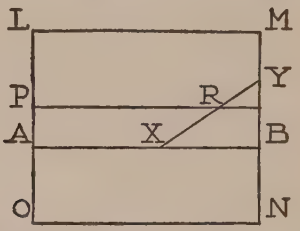
the states enacting such laws are facing very difficult administrative problems and that the future of part-time compulsory education will depend in a large measure upon the way in which the legislation passed at the recent sessions of the Legislature is put into effect. Many other states are considering similar measures to present at the next annual or biennial session, and the passage of laws in other states will depend in a large measure upon the success of the work in the states already having such laws." (Third Annual Report of the Federal Board for Vocational Education, 1919.)

The schedule of the part-time school is divided evenly between courses for personal civic efficiency and vocational efficiency. Kerschensteiner declares that "the main purpose of the continuation schools is training for citizenship. The securing of personal and vocational efficiency is to be regarded simply as a means. Training for vocational efficiency is made the first step toward securing all around efficiency, on account of its appeal to the boy as well as to the practical man." (Page 81, "Cooley Continuation Schools of Europe.")

Germany established these schools a hundred years before any were established in the United States. They were recognized institutions in the leading countries of Europe before the dawn of the nineteenth century. They were organized as a necessary link in the educational chain.

"The influence of continued education upon boy labor will depend upon the aptness with which it is related with the working life. The ideal is not merely that the boy should go to school after he has entered upon work, but that learning and working should interact." (Gibb—"Boy Work," p. 174, London.)

The Milwaukee Continuation School is an example of what can be done for the boys and girls in those trying ages of fourteen to eighteen spent in industry. The building reflects the industrial life of the community and the social courses of study reflects its civic consciousness. The director, R. L. Cooley, has become recognized as the leader of the movement in theory as well as in practise. He demonstrates the permanence and value of the continuation school in an industrial society by the following diagram:



Let LMNO equal the population of the community.

Let AB equal the age at which people may leave school.

Let AXY equal the age at which people do leave school.

Let AONYX equal the section of the population in full-time school.

Let LAXYM equal the section of the population needing the part-time school.

Let PAXR equal the section of the population getting the part-time school.

No matter how these lines may vary, definite constant quantities are present to compel an intermediate institution between the school and the occupations. That institution conserves the education of the previous school and supplements the needs of the life in industry. Provisions are thereby made for gradual and more efficient adjustment from the smaller to the larger group. (Woellner—"A Course of Study in

Training Part-Time Teachers," University of the State of New York, 1919.)

The child who works before his eighteenth year is in special need of vocational guidance. What is being done to make him find his place in the industries is of civic interest. (Bloomfield—"Readings in Vocational Guidance," Ginn & Company.) (Brewer—"The Vocational Guidance Movement," Macmillan Company.)

Education for Citizenship in the Universities.—One who was a president of a great university and a President of a great nation said "The great voice of America does not come from the seats of learning. It comes in a murmur from the hills and woods and farms and factories and the mills, rolling and gaining volume until it comes to us from the homes of common men. Do these murmurs echo in the corridors of the universities? I have not heard them. The universities would make men forget their common origins, forget their universal sympathies and join a class—and no class can ever serve America. I have dedicated every power there is in me to bring the colleges that I have anything to do with to an absolutely democratic regeneration in spirit, and I shall not be satisfied until America shall know that the men in the colleges are saturated with the same thought, the same sympathy, that pulses through the whole great body politic."

The indictment is severe but the vision it reveals may compensate for it. Woodrow Wilson acknowledges the indispensability of colleges and universities but he insists on making them a greater force in the development of a better citizenship. Few will maintain that the typical American college has kept abreast of democratic theory and practise. The reason for this is not always difficult to ascertain.

Thorstein Veblen severely criticizes the autocratic tendencies in the organization and administration of the higher institutions of learning in America. ("Higher Learning in America.") Professor Kirkpatrick and Joseph K. Hart make frequent contributions to the *Survey* on the growing power of college presidents with its consequent decreases in the development of wise and progressive democratic leadership. "Servile instructors develop servile students." Upton Sinclair hastens to add all colleges in his long list of faithful servants of vested privilege. These men make serious charges and if they can be supported, democracy is in serious danger.

The whole problem of academic freedom or academic responsibility needs to be approached with greater openmindedness than is manifest at present. The ruthless dismissal of "rebel instructors" on the one hand, and the extravagant charges made against "arbitrary administrators," on the other only succeed in aggravating the conditions which both policies are endeavoring to correct. A more liberal view of society and a little more charity might lead to a policy that would demand the utmost to make all men safe for democracy—even wayward instructors and entrenched college presidents.

President Lowell in one of his annual reports stated:

"Education has proved and probably no one would now deny, that knowledge can advance, or at least can advance most rapidly only by means of an unfettered search for truth on the part of those who devote their lives to seeking it in their respective fields, and by complete freedom in imparting to their pupils the truth they have found." This newer liberalism needs a fuller expression everywhere.

A few college presidents have recently demanded vigorous entrance examinations for eliminating a certain class of prospective students. Those who are interested in the development of an enlightened democratic citizenship are greatly concerned over this new attempt to create an "intellectual aristocracy." The very absence of adequate practical tests for determining all the various types of fitness, which the college does or should recognize, gives one the impression that these college presidents are putting the real emphasis upon aristocracy rather than upon intellectuality. Some plain facts are very evident. They would demand excellent material to make success easier. They would ignore democratic zeal and purpose. They would continue the indefensible monopoly of the academic subjects. They would continue in the direction of that stout advocates of privilege of whom it was said "he learned nothing and forgot nothing."

The organization, administration, and spirit of the college are indirect but powerful factors in determining the type of citizenship which most of the students will be manifest. Certain courses are offered with a more or less specific citizenship objective.

Dr. Walton C. John reports that 10.55 per cent of the semester hours required for the baccalaureate degree in fifty of the leading state supported colleges, is devoted to the social sciences and that 12.44 per cent is required in the fifty leading privately supported colleges. A greater percentage of time is devoted to foreign languages, and science; a smaller percentage to English, mathematics and philosophy. The smaller colleges give a less prominent place to these citizenship courses of history, sociology, economics, and political

science. ("Requirements for the Bachelor Degree," United States Bureau of Education.)

The professional college courses generally ignore the social sciences. A committee of The Society for the Promotion of Engineering Education reports from a survey of such courses of study which lead to an engineering degree, that forty-two per cent require no study of the social sciences. Those that do require such study, give little time to it. The medical courses ignore the social sciences altogether.

In an increasing number of colleges a special course of study is being introduced for the benefit of all freshman. This course is usually designated as "Contemporary Civilization," "Elementary Social Science," "American Life," or so on. The apparent aim of such courses is three-fold: to guide the student in the development of a social philosophy; to acquaint him with the plan, principles, purposes, and problems of American government; to supervise his selection of subsequent courses and the forming of a forward-looking life program. The possibilities of such courses are unlimited. Their success at Columbia, Dartmouth, and the University of the State of California should encourage others to try this experiment in developing wise and progressive democratic citizenship.

Students' participation in the discipline of colleges is increasing. Student councils, vigilance committees, honor systems, and the like are present in one form or another in almost every institution for higher learning. The principles on which they operate are presented in connection with the elementary school programs outlined in subsequent chapters.

George F. Zook, specialist in Higher Education, United States Bureau of Education, suggests a plan

for meeting the present situation in colleges and universities. "It is incumbent upon such national associations as the American Historical Association, the American Political Science Association, and the American Sociological Society, which have for many years devoted so much attention to the curriculum of citizenship training in the secondary schools, to give us likewise a minimum program or programs of study for the higher institutions. Perhaps this would not be easy to do for the usual graduates of colleges of arts and sciences. It ought, however, to be both possible and desirable to suggest such a program for college students who will teach the citizenship subjects in the high schools. The same thing can be done for medical, engineering, and agricultural students, the program being varied sufficiently to meet the particular group of state and national problems which such professional and technical students would encounter." (*Historical Outlook,* February, 1922.)

The practical value of this suggestion will be readily appreciated. But few will believe that the college can be made a vital force in developing democratic citizenship by the mere introduction of particular courses.

Education for Citizenship in the Secondary Schools.—A report made at the Pittsburgh meeting of The American Political Science Association, December 27, 1921, by a committee of which Professor William B. Munro was chairman, describes three tendencies in civic education in the secondary schools of the country. The first tendency noted includes the substitution of the text book method for "socialized recitations," "field work," "visits to public institutions," and "class room forums." The secondary tendency is toward the study of "community civics" by means of

a text book which stresses the political, social, and economic problems of the immediate neighborhood. The third tendency is toward the study of "Problems of Democracy" with little or no regard to the systematic organization followed in the usual texts in Civics, Economics, and Sociology.

This committee submitted an outline for the organization of the secondary social sciences that is comprehensive, systematic, and sound. The course should prove suggestible for any High School faculty that is contemplating the introduction of the social sciences or a reorganization of such as they might have. (*The American Political Science Review,* Volume XVI, Number 1, February, 1922.)

The social science movement in the High Schools of the country is threatening the position of European and American History in the curriculum. In many places History has been dropped in spite of the fact that students generally find it to be more acceptable for college entrance than community civics in any of its forms. Education for citizenship is confusing the secondary curriculum makers. Perhaps the fact that the colleges are doing so little toward the specific training of social science teachers helps to explain the situation. (Dawson—"Preparation of Teachers of the Social Studies for the Secondary Schools." *Bureau of Education Bulletin* No. 3, 1922.)

The dynamic aspects of secondary education for citizenship are reflected in the outline of elementary civic education that follows. The theory behind both fields of endeavor is very similar.

Education for Citizenship in the Elementary Schools.—The specific aim of the elementary schools has always been recognized as training for effective

citizenship. The history of those schools indicates the great variance of the conceptions of good citizenship as well as the measures for putting them into practise. But the issue of public education has always been recognized as a primary concern of democracy. Only the more specific programs in vogue today will be presented here. These programs may be grouped into five classes.

1. The Inspirational Plans.—Few public schools do not indulge in certain ritualistic practises for the civic inspiration of pupils and teachers. Flag salutes and oaths of allegiance play a prominent part in such exercises. The most commonly used oaths are given for analysis.

(1) "I swear allegiance to my flag and to the Republic for which it stands, one nation indivisable, with liberty and justice for all. I pledge my head and my heart to God and my country. One nation, one language, one flag." (D. A. R.)

(2) "We will never bring disgrace to this our city, by any act of dishonesty or cowardice, nor ever desert our comrades; we will fight for the ideals and sacred things of our city, both alone and with many; we will revere and obey the city laws, and do our best to incite a like respect and reverence in others; we will strive unceasingly to quicken the public's sense of civic duty; that this in all these ways, we may transmit this city, greater, better, and more beautiful than it was transmitted to us." (The Ephebic Oath of Athens.)

(3) "I believe in the United States of America as a government of the people by the people and for the people whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign States, a perfect

Union, one and inseparable, established on those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

I therefore, believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag and to defend it against all enemies." (The American's Creed.)

National holidays are usually celebrated by presenting special programs designed to develop a patriotic spirit. The hymns of the nation are sung. Familiar stories are repeated with new emphasis. The flag is given a significance that hallows it. While the enthusiasm of the class is mounting, the earnest teacher, who has labored so hard to engender it and who has so often watched it wax and wane to no particular purpose, seriously considers the permanent values involved in formal exercises.

One need not doubt the desirability of a zealous patriotism, to question the wisdom of developing emotions in children who have not learned how to control them. Doctor Alexander in "Man's Supreme Inheritance," presents scientific evidence against all practises which exert an emotional influence on children. Professor James warns against the excitation of emotions to no immediate practical end. A rational code of ethics absolves one from keeping oaths that are forced or unintelligible. The transfer of ideals from one hierarchy of mental connections to another, is a matter of such controversy at the present time, that the thoughtful student is forced to view ritualistic practises as too questionable for anything but experimentation. The theories of emotions now being advanced are too conflicting to satisfy an intelligent per-

son in accepting any one of them without reflection. The whole tendency of modern thought is in the direction of specific conduct, habits and intelligence as opposed to general ideals and emotions.

2. **Indoctrination Plans.**—Any plan for developing a better citizenship, by inculcating definite attitudes and convictions in such a way as to prevent a liberal reflection on them later, should be put into this category. It may be called the Kaiser's method, for it was under his influence that it accomplished the greatest results. The Prussian theory of instruction lies at the bottom of all indoctrination to cast the malleable, youthful mind into such a definite mould that freedom is impossible after a certain period of time. This method pursued toward any end however justifiable in itself, is as obnoxious to a true democrat as the results achieved by the Junkers. No end can justify the means whereby the flexibility of the mind is lost.

In some communities, best represented by Gary, Indiana and Rochester, New York, arrangements are made with the Roman Catholic Church, the Evangelical Alliance, and the local rabbis for the religious instruction of the children of the public school during school time. Representatives of these religious bodies are employed at their expense to instruct the children,

This plan raises many serious questions. Should that state provide time for perpetuating religious differences? Do religious differences tend to develop social unity or tend to create irreconcilable groups? Should the public schools be forced to acknowledge their inability to provide for *all* the educational needs of the moral life? Should the public schools be made an intermediate agency between the Church and State? Should the public schools be forced to harmon-

ize Science and Religion? These questions and many more similar to them must be met by the advocates of this new plan of moral and religious education.

Direct moral instruction by means of a specific public school course, is frequently advocated as a necessary element in the development of good citizenship. The public schools have never looked with favor upon such instruction. Modern educational theorists are almost unanimous in their support of the position these schools have taken. Experience has frequently proved the difference between "moral ideas and ideas about morality." It seems that the knowledge of Aristides and justice is no guarantee for fair play in all social relationships.

Even ideas about morality developed through story, verse, and proverb are not the principal devices for training moral character. Socially efficient living, worth while activities, rational method, class room organization, and incidental impressions from all the useful subjects of the curriculum offer greater possibilities for the development of moral conduct.

There is a school in England noted for its success in teaching its pupils to speak well. Certain American investigators requested the head master to outline the English courses offered in his school. He was surprised at the request and exclaimed:

"Teach English to the boys? Sirs, that's their language!"

The thought underlying his remark invalidates the thesis developed in "Religious Training in the School and Home," by Sneath, Hodge and Tweedy, "The Children's Book of Moral Lessons," by Gould, and many others of the same kind.

"The Chaos in Moral Training" (*Popular Science*

Monthly, Volume 45, p. 433) can hardly be brought to order by a return to the direct method of moral instruction. The Public Schools will not prove reactionary in this regard. They will not renew that which they once abrogated as ineffective.

The National Child Welfare Association Distributes posters for the inculcation of certain ideals. On one is a picture of Horace Mann. Above is printed "Education for all;" below is the name with the ever-present dates of birth and death, followed by the brief statement: "He saw that national safety, prosperity, and happiness could be obtained only through Free Public Schools, open to all, good enough for all, and attended by all."

On another is a picture of Roosevelt. Above is the statement "Justice To Every Citizen," below are the name and dates with the lines "Our task as Americans is to strive for social and industrial justice, achieved through the genuine rule of the people. This is our end, our purpose." Other posters of the same general design follow.

These posters and a hundred and one other schemes of a similar nature must have been in the mind of the wit who remarked "There are too many educators who are better at shooting than at aiming straight." Without ascertaining the effectiveness of the first shot, a veritable barrage immediately follows in the same direction. Means are not justified by the ends they hope to serve. Good intentions do not compensate for poor deeds.

A study of the development of elementary courses and text books in civics for the past three decades justifies a consideration of them in this category of indoctrination plans. The subject has passed through

five distinct stages, each of which is still presented in some section of the country.

In the first stage, the Constitution of the United States is formally presented in connection with History. The preamble and requirements for the principal offices are committed to memory. No discussion of values is made. Civics is considered a descriptive rather than a dynamic subject. The constitutional requirements of a United States senator are learned but the requirements that custom developed are ignored, Civics takes the position of "a poor cousin of History." In the later part of this stage, the state constitution is studied with no change in the method.

In the second stage, an elaborate study of governmental machinery and organization is made in specially assigned periods—usually one a week.

In the third stage, a study of the activities of government is made. The dynamic aspects of the city, state, and nation are stressed. The constitutions are still the center of interest but detours of sufficient length are made to make its life manifest. Current Events are introduced for vitalizing the subject. While the content of the course is richer than in the previous stages, the method demanded is much the same.

In the fourth, functional citizenship is analyzed: Civic consciousness is developed. The subject becomes a medley of elementary social and political science, ethics, and economics. It is sometimes called Community Civics or Elementary Social Science.

In the fifth, which is usually designated as Americanization, there are contained reactionary as well as progressive elements. A discussion of Civics from this point of view is out of place in this classification.

The history of this movement reveals a definite

tendency to create a particular subject for the specific education of citizens. Whether this tendency is sound or not is still to be determined. Whether the social sciences as special subjects should be introduced into the elementary schools is still a question. One may readily inquire of the enthusiastic supporters of civics, Community Civics, Social Science, etc. How much will a subject accomplish which is not included in those already established? Is the movement after all nothing more or less than a growing demand for a different emphasis in the elementary curriculum? A thorough discussion of these questions may reveal the fact that the advocates and the opponents of these newer subjects may be having the same things in mind. Good citizenship, as morality, may be developed without direct instruction.

3. **Dynamic Plans.**—There is a theory of education that considers knowledge as incident to conduct. "We learn the reactions that we make"; "We learn by doing"; "Knowledge is not an end in itself," etc. One interpretation of such theory has led to many plans for developing citizenship through action rather than through formal lessons. The earlier attempts were known as "Student Self-Government."

Wilson Gill is generally recognized as the father of student self-government. His book, "A New Citizenship," published by the American Patriotic League of Philadelphia (1898) which has promoted this idea so extensively, describes the plan that is followed in its essential details in many schools today. William R. George in "The Junior Republic" (Appleton, 1910) relates an experience with student government that must challenge the thought of those who are opposed

to student participation in the discipline of the school on the grounds of principle or practicality.

No public school has gone as far in the matter of a self-directing student body as the George Junior Republic. On the other hand, there are few that have not adopted some feature of it. Class organizations, make believe organizations after the fashion of city councils, state legislatures and Congress, monitors, "benevolent autocracies," in which the potentate principal makes way for a limited monarchy, student councils, faculty councils, honor systems, etc., reflect the principal elements present in student self-government. The merit of these undertakings are ably discussed by King ("Social Aspects of Education," pp. 291, 298-303. Their possibilities and variations are ably presented by Brewer ("Plans for Student Coöperation in School Government," *Educational Review,* Volume 37. Page 519).

The more or less complete applications of the principle of student self-government in the form of the "School City" or the "School Republic" have led to waste, deception and playfulness. Many attempts along these lines have been undertaken and discontinued. Many new efforts are being made with some modifications of the principle. ("An Important Factor in Teaching Citizenship," *Kittrell-School Review,* May, 1921, and Armentrout, in *Elementary School Journal,* October, 1921.)

A New York City principal had made up his mind to turn over the whole matter of discipline and organization to the children. He would touch the rights, duties, and dignities of democratic citizenship by the same process that the Nation followed in developing them. His district superintendent heard his plan and

innocently inquired "Are you sure you will succeed with this undertaking?" The reply was as significant as it was speedy, "I will *make* it go."

His reply puts the whole issue of student government before thoughtful minds: Can democracy be forced? Is it possible to establish the same kind of a democracy in school as adults have developed in the United States? Should children be given more power than they have ability to direct properly? Is there no wisdom whatever in the maxim that "He who would rule must first learn to obey"?

The government of the "Dixie Student Municipality" is one example of a democracy that comes from above. (Dixie Normal School, St. George, Utah.) The hand of the benevolent monarch is readily seen. Others can be found in New York City, Chicago, Cincinnati. More scientific experimentation is necessary along this line, before any conclusions are justified. ("An Experiment in Student Self-Government," F. W. Stahl, September, 1921, *School Review*.) It is interesting to note that the more recent schemes for student government have been designated as student participation—a more modest term and nearer the truth.

Some teachers are tyrants. They rule with an iron hand. Some children are tyrants. Their willfulness leads to many trying situations. They come from homes that lack wise and progressive leadership. They come from the streets where anarchy abounds. Is it altogether unfortunate that these two kinds of tyrants happen to meet?

Tyrannical teachers and undisciplined children are not the rule however. The great majority of teachers are kindly disposed and the great majority of pupils

do not find school discipline too irksome. There are many other efficient ways of meeting the problem of discipline, than by radical programs of student self-government. (See Morehouse—"The Discipline of the School.") There are many less elaborate methods for insuring a wholesome citizenship for the democracy of the future.

The so-called socialized recitation is an application of the principle of student self-government to the conduct of the class periods. Each class organizes itself for study. The teacher is reduced to a guiding influence. The experiment needs further trial before its real merits and defects are definitely known. But even at its present stage of development, one can see certain limitations which outweigh its advantages. The school room can hardly be made into the kind of a democracy that the adult American knows. Where can one find a character in life to parallel the teacher in the school room? If the facts of life and of school are not identical, they should not be made to appear so.

There is a movement to connect the school and the home by a system of credits for home work. (Alderman—"School Credit for Home Work," Houghton-Mifflin, 1915.) Home Economics and the Industrial Arts are thereby vitalized and the domestic obligations of girls and boys met.

There is a great difference between teaching a girl how to bake in a school laboratory and awakening in her the desire to save her mother's strength by making the bread for the entire family. There is a great difference between teaching a boy a little wood work and stimulating a desire in him to do the tinkering around the house. The school should dignify the necessary

menial labor of the home by affording a place for it on its program.

A visiting teacher can make such work at home have an educational value and a social significance, as well as make it a coöperative influence between the home and school. "The child is a born worker, activity is the law of his nature" (F. W. Parker). The child is also a social animal, anxious to play his part in the world. Effective supervision of home work can make such activity conducive to social efficiency and personal well being.

The Boy Scouts and the Camp Fire Girls are coöperating on a dynamic principle of social education. 127,000 men are leading the 403,152 boys into the mysteries of citizenship in its widest interpretations. The schools have lost an opportunity in not providing scoutmasters, troop committee men and members of local councils. Too many teachers have played with petty class organizations while a world movement of boys, by boys, and for boys was gaining ground. The success of the Boy Scouts and Camp Fire Girls should have meaning for teachers who are vitally interested in the development of a better citizenship.

Organizations for girls and for boys are inevitable. Adult guidance may be necessary for making profitable organization possible.

BUCK—"Boys' Self-Government Clubs," Macmillan, 1912.

FISK—"Boy Life and Self-Government," Asso. Press, 1912.

LEE—"Play in Education," Macmillan, 1915.

RICHARDSON AND LOOMIS—"The Boy Scout Movement Applied by the Church," Scribner, 1915.

After a careful study of sixty-six gangs of boys, Puffer reported the following group activities:—

Group games—baseball, football, basketball, hockey, etc.	80
Tribal industries—hunting, fishing, etc.	74
Predatory activities—stealing, injuring property, etc.	74
Fighting	70
Swimming	68
Migrations	67
"Plaguing people"	67
Going to theaters	58
Running games—relivo, chase, etc.	47
Smoking	45
Playing cards	38
Skating	50
Sliding	18
Drinking	11

(Puffer—"The Boys and His Gang," Page 40.)

Jane Addams lists the following pastimes of boys:—

1. Building fires along the railroad track.
2. Flagging trains.
3. Throwing stones at moving train windows.
4. Shooting at the actors in the Olympic Theater with sling shots.
5. Breaking signal lights on the railroad.
6. Stealing linseed oil barrels from the railroad to make a fire.
7. Taking waste from axle box and burning it upon the railroad tracks.
8. Turning a switch and running a street car off the track.

9. Staying away from home to sleep in barns.
10. Setting fire to a barn in order to see the fire engines come up the street.
11. Knocking down signs.
12. Cutting Western Union cable.

(Addams—"The Spirit of Youth in the City Streets," p. 551.)

The teacher with a vision recognizes her responsibility when such lists are brought to her attention. She must compete with outside tendencies in order to make every child safe for society. Chapter ten may help her in such an undertaking. As Professor Briggs has cleverly remarked, "The school must get the child to do better what he would do anyhow."

Dynamic programs for better citizenship emphasize the conduct factors in education. They may slight books but they do not slight learning. They may lead to less knowledge than other types of programs but they do not develop less wisdom. As President Hadley writes,

"A true political education is not a study of facts about civil government. A man may possess a vast knowledge with regard to the workings of our social and political machinery and yet be absolutely untrained in those things which make a good citizen." (*Atlantic Monthly* 96, p. 145.) Or as Bourne writes, "Civics seeks to use only that knowledge which is particularly adapted to fit pupils for the performance of the duties of citizenship." ("Teaching of History and Civics," Longmans Green, 1910, p. 94.)

Scientific Plans.—Several curricula for citizenship education have been experimentally developed from actual school situations. They are the results of sev-

eral years of application on the part of a number of educators, who thoroughly appreciated the legitimate aims of elementary social science, good citizenship, and the interests of the state. They considered all the factors involved in the proper training of citizens. As far as was possible, prejudices and tradition were omitted from their consideration.

The history committee of The American School Citizenship League has prepared an "American Citizenship Course in United States History with Type Studies" in five volumes. The material was collected from teachers who had developed it from public school classes facing the normal problems of the elementary school. The character of the committee, the training of the teachers, their knowledge of child nature and of social science, the freedom allowed and the recognized high purpose of the undertaking and its flexible character make the course as scientific as it is possible to make one.

The course begins with the first grade in school and for the first three years principally centres about the local community. The holidays are celebrated in such a fashion as to show the vital relationships of the past and present. The child comes to know that not only is the present inextricably linked with the past, but that this past is a real part of the life of his community. The stories of primitive life, and stories associated with the lives of the world's heroes recommended for the third grade, still further appeal to the child's sense of the long ago and help him feel that long ago has a real meaning for him. Thus it is that the child comes to have an historical sense, an appreciation of the beginning of things, and he thereby grows to respect the

historical background. Such teaching lays the foundations for good citizenship.

For the fourth and fifth grades, the biographical method of identifying leaders with the outstanding events of American history, is followed. To children of this age personality makes the strongest appeal. Through personal knowledge of leaders, heroes, and patriots, the child comes to understand something of what was achieved under their leadership and something of the ideals and purposes that made such achievements possible. He is therefore able to determine what forms of action at the present time will be conducive to the best interests of the United States. By coming into vital touch with historic leaders, then, children are trained for positive citizenship.

The leading aim in the sixth grade is to show the intimate relation that we as a nation sustain with the rest of the world. Not only does this grade trace the beginnings of American History back into ancient and mediaeval times, but it makes clear that some of the best things in our present life and institutions were discovered, tested, and preserved for us by men and women who struggled long ago; so that the past is in a very real sense an integral part of our life today. Consequently, we are indebted to the past, and being so, we have duties and responsibilities quite as large as rights and privileges. The material for Grade VI also makes clear the purposes and the consequences of all that was achieved by daring and ambitious navigators in the days of discovery and exploration, and how at that time America began to affect in a profound way the destinies of Europe and of the world. Now, when the fate of the world seems to depend upon our course of action, it is of the first importance that young

Americans should get a correct perspective of our national life from the earliest period of discovery and exploration to the tumultuous international complications of the present hour. Thus from the standpoint of the most profound need of modern times—a stabilized world—this course is invaluable in giving that comprehensive outlook upon the past which is necessary to understand the situation of today.

The Course for Grade VII presents a number of typical facts—those which symbolize and exemplify the dramatic story of our country's life from the first English settlement at Jamestown down to the adoption of the Constitution. The early colonist's ideals which swayed his purposes and influenced his activity, is amply treated. Many suggestions are made for tracing the forces which brought the colonies into that coöperative relationship which finally developed a spirit of Union among the thirteen original colonies. In treating the struggle for control in America, the course shows how that was only one part of a more widely extended struggle for the control of North America on the part of Spain, England, Holland, and France. The Revolutionary War—a struggle for the rights of freeborn Englishmen—is shown to be a part of the revolutionary movement in Europe. The results of the French Revolution throw light on the character of our own struggle against the English Government. American independence was the outcome of the Revolutionary struggle, but the new nation lacked union. The course shows how necessary unity was, if the United States were to occupy a position of dignity and influence in the family of nations, and further points out how the developing spirit of unity expressed itself in

that wonderful document of constructive statesmanship, the Constitution of the United States.

The course for the eighth grade shows how unsatisfactory our relations were in the beginning of the Republic with France and England, and points out the results of the struggle for recognition. It emphasizes the significance of Westward growth and the development of the democratic spirit; makes clear the influence of geographic forces upon the economic growth and prosperity, and also the meaning of that vast incoming tide of European immigration that gained such a wonderful momentum between 1840 and 1850; traces the clashes between the North and the South over the slavery question, teaching the pre-war struggle between nationalism and state sovereignty through the remarkable personalities of Webster, Calhoun, Clay, and Jackson; follows the principal events in the Civil War, entering upon the personalities of such leaders as Lincoln and Grant on the side of the Union and Lee and Jackson on the side of the Confederacy; proceeds to the period of national consolidation from 1865 to 1898; and finally to the last period of American history in which the United States finds itself a world power with corresponding rights and responsibilities. And here the Committee points out how obviously imperative it is that American citizens should be acquainted with the forces and factors which affect our political, social, and economic life.

Type studies which accompany this course of study prepared for the grades above the third, are the outstanding feature of the Course. The aim of the Type Studies is to help teachers to teach history—to call into play the sympathetic and dramatic imagination—to stimulate the children through good thought ques-

tions to genuine constructive thinking toward a definite end. In this way, children build up new historical concepts and widen and deepen the vital current of their thought and feeling, and of their ideas and ideals, which furnish the basis of character and conduct. The resulting mental attitude toward historical subjects is fundamental to training in strong positive citizenship.

The course is not presented as a panacea. It is submitted as a suggestion of what can be done in scientifically working out a course in citizenship. This particular course allows for a maximum freedom in adjustments to any school. By the very method of its presentation it provides for a curriculum ever in the making.

The League is planning a Course in American Citizenship for the ninth, tenth, eleventh, and the twelfth years on the same lines as the "Course in Citizenship and Patriotism" for the first eight years. The method of formulating it will be the same as that described in the foregoing. The League is also planning a Course in Geography with Type Studies. Our nation at this time demands an education which will make our citizens intelligent about other lands as well as their own. Something should be known of the social institutions, the forms of government, and the national ideals of the several peoples with whom we are to be associated henceforth. Friendly intercourse depends upon mutual understanding. A scientifically established curriculum in geography is as necessary for the development of an enlightened citizenship as one in history.

These courses may lead eventually to the making of a special citizenship curriculum for the elementary grades, by carefully selecting suitable material from the common branches of study; or merely to a reor-

ganization of courses with a citizenship emphasis. More scientific endeavor along these lines will determine which procedure is the most adequate for realizing the aims of the school.

The "Course in Citizenship and Patriotism," prepared by the Massachusetts Branch of the American School Citizenship League, partakes of the nature of scientific undertaking. It is the result of much experimentation around a well-recognized problem in a real situation.

The Course is arranged by grades and subdivided into the months of each school year, from Grade I to Grade VII inclusive. The outline is accompanied with stories and narratives, and a rich bibliography. In Grades I and II the lessons approach the study of citizenship and patriotism through kindness and helpfulness toward all. Grades III and IV emphasize coöperative service and respect for and obedience to law, which gives true liberty. The central purpose of Grade V is to unite thought, feeling, and action, to help children not only to love but to serve their country. Grades VI to VIII inclusive stress patriotism and world democracy. The historical background of our civilization is here emphasized.

The object is to point out that since the birth of the Union its life has been interwined with world movements, that through the great streams of immigration, many races have played a large part in developing our resources and in moulding our national ideals. Throughout the Course loyalty to one's own country has been associated with respect for the loyalties of other peoples and other nations.

The further aim of the Course is to show that with

its historical background and unique mixture of peoples, the United States is peculiarly fitted at the present time, the turning point in world history, to take a leading part in the struggle for liberty and justice. World democracy is but the expansion of American faith. The eighth grade takes up the great conception of all nations working together. It shows that most human needs and hopes and problems are common to us all, that we are more alike than we are different, and that humanity is above all nations.

The Course recognizes that the teaching of citizenship should in no way minimize the general obligations of a citizen to his family, town, state and nation, but should on the contrary tend to intensify the importance of these obligations, and to show that these, together with those that involve responsibility beyond the nation, make up the sum total of citizenship. In performing his duties well in any one of these ways, a man becomes a better citizen in all other respects. As family devotion is one of the most essential characteristics of the members of a great country, so service which exalts a nation is a contributing factor to world progress.

Mrs. F. F. Andrews, who is Secretary of the American School Citizenship League, has helped various communities develop such courses of study as will make for more effective civic education. She recognizes the difficulties besetting the class room teacher who endeavors to carry on a civic program.

The Speyer School Curriculum was largely the result of scientific experimentation as interpreted here. The social situation and the nature of the children were the chief factors in its determination. In the "Schools

of Tomorrow," "New Schools For Old" and the "Dalton Plan" by Dewey, one can find many plans for realizing better citizenship through particular emphasis upon conduct factors in the curriculum and an elementary social science course developed through History, Georgraphy, and Civics.

The faculty of the Lincoln School Teachers' College, New York City, is conducting an elaborate experiment in the social sciences of the high school grades and grammar grades. Their preliminary study sheets outline an ambitious scheme for developing a course of study in the social sciences. Modern social issues are to be the basis of the course. These issues are determined by exhaustive research in magazines and books.

The so-called scientific curricula tend to forego the organization of courses on the basis of traditional subjects. Problems, projects and questions become the basis of organization, rather than geography, history and civics. Significant questions naturally arise. How are these problems to be selected? Where will the teacher find suitable material for the discussion of these problems? How will the texts, which follow the subject organization be employed? How will the rightful demands of a subject be met? How will the constant and unnecessary review of certain material be prevented? How will the consequent sketchiness of such a course be overcome? How will the course be vitalized for children, whose innocence of the present world is considerably greater than their objections to the traditional subjects? How are teachers to be prepared for the curriculum that is ever in the making? What philosophy will be accepted or taught by such a course? These questions challenge the scientific cur-

riculum maker. They are weighty but must be met, if the scientific curriculum is to meet with public favor.

The Public School as a Common Law Plan.—The adverse criticism of the Public Schools becomes less significant as one assembles all the bitter censure that is being directed against the various institutions of modern life. One may ask: Are the schools failing any more miserably than other institutions? The churches, the state, the home, the industries, the whole social order is under constant fire. A fair evaluation of any one of these institutions must take the others into consideration.

The criticism of the Public Schools becomes less significant as one studies their history to see the tremendous forces at work for the accomplishment of their unfolding aims. The Public Schools were initiated and developed to their present state by forces as broad as democracy itself. They must be evaluated in the light of all those forces and not from one or two merely. The intelligent critic must consider the matter in toto. Piece-meal evaluations are hardly fair.

A psychological fact may be ascertained and a principle formulated, that may invalidate a common practise pursued in the public schools. Some enthusiast with this one formulation in mind, may haughtily challenge the school authorities. A doubt may be put into the public mind. But the schools, that move by forces among which psychological research is only one, may be justified for the time at least, in ignoring this new formulation. The very size and necessary stability of the schools prevents instant readjustment to every discovery. It is well that this is so.

At one time psychologists taught that the mind was

divided into a great number of faculties, which could be developed by strenuous exercise for general purposes. A corollary to this general proposition led the leaders to place a premium upon those subjects which were most distasteful to the learner. Educational literature abounded in discussion of the general disciplinary effect of Latin, Greek, and Mathematics. Did the Schools follow such wisdom of educational theorists? Only in small part. Common sense, public opinion, democratic principle, child nature, and the like conspired to make the class room teacher and the school administrator avoid a radical application of this doctrine of the mind.

Faculty psychology was followed by theories of the human mind which lead to the opposite extreme notion that no subject in and of itself had disciplinary value. Educational literature abounded in the criticism of those subjects which the preceding generation had been forced to accept. "Only the pragmatic use of a subject determines its value." Did the schools follow the argument to such limits? Traditions of a wholesome kind, scholarship, democratic principle, the public, and the law kept the schools from making a radical modification of their course.

Faculty psychology kept the schools from being too easy: behaviorist psychology kept them from being too hard. Psychology had its effect, is having its effect and will have its effect in increasing measure, but only as one element among many, which the school is forced to take into account.

G. S. Hall made stories of primitive life fulfill a peculiar requirement of an epoch culture theory of mental evolution. Today few believe in the culture

epoch theory. But stories of primitive life continue "to go" in the primary grades. Why? Children take to them. The teacher cared little about the contentious of theory. She did the best she could under the circumstances.

The same line of thought can be followed in other connections. No one element was ever completely satisfied with the public schools. But in the main they have continued, they have grown, and when we think in relation to the whole, have constantly grown for the better. In this order of development, designated here as common law procedure, the public schools have a working plan for making good citizens. That plan is difficult to understand and fully appreciate.

"You know that the great melting pot of America, the place where we are all made Americans of, is the public school where men of every race and of every origin and of every station in life send their children or ought to send their children, and where, being mixed together the youngsters are infused with the American spirit and developed into American men and American women." ("The New Freedom," p. 97.)

There is no other way for making good citizens. It will not satisfy everybody at all times, but by its very nature will satisfy the great majority. And the great majority are right in the long run. "You cannot fool all the people all the time." *"Vox populi vox dei"* is more than a hope. It is the faith upon which democracy is established.

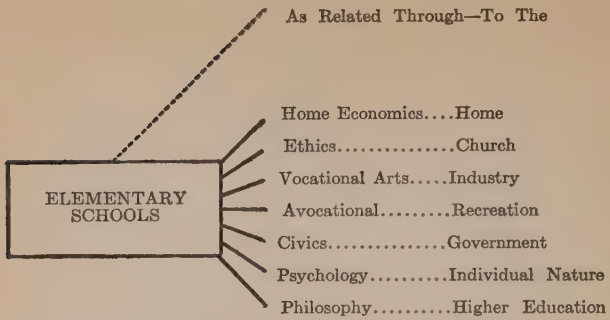
Bernard Shaw would be dissatisfied with the public schools of the United States just as he is with all education. "Is there any hope in education? The usual answer is that we must teach citizenship and political science at school. The hard fact is that we must *not*

teach political science or citizenship at schools. The schoolmaster who attempted it would soon find himself penniless in the streets without pupils if not in the dock pleading to a pompously worded indictment for sedition." ("Back to Methuselah," p. X, 1921.)

But Shaw is always extreme. He labors for effect. His statements are the result of points of view which he deliberately assumes at the time he makes them. He seldom sees things in their entirety. It is well that our schools are not conducted by persons such as he. "Education is the established church of the United States" (Sir M. E. Sadler—"Education For Life and Duty," London, 1921) and its most honored sanctuary is the great public school system, that is working out its own salvation with neither the fear nor trembling of the "mono-maniacal" enthusiast.

The Public Schools constitute the State's chief agency for developing the type of citizenship it desires. The best thought and the most devoted endeavor of the community must be spent in making those schools efficient if democracy is to develop as wholesomely as it should.

The public schools are democracy's adjusting device for compensating the losses that follow the constant change in associative enterprise. The principle of Pestalozzi, "The school should do what the home might have done but failed to do," is being applied to every sphere of social activity. The curriculum and method are being derived from the groups that the school is serving. The school is tending to supplement the activity of all groups in order to develop the highest type of citizenship. This tendency is reflected in the following diagram:



A liberal view of education for citizenship makes the public schools the chief agency for the conservation and development of all human resources. These schools can assure a local development that is essential to the perpetuation of all that democracy holds dear. They can also provide for the progressive adjustments demanded by an enlarging economy. They are the best agencies for developing a progressive manifold and democratic citizenship.

The teachers in the elementary schools must keep in vital touch with all civic programs. It is within their power to prevent many of the present difficulties in American life, from continuing in the next generation. The teachers must constantly survey the entire field of citizenship training to appreciate more fully the real needs of a progressive democracy.

The survey of all citizenship programs, outlined in the three preceding chapters, indicates the importance of the problem, the popular interest manifested in it, the variation in theory and practise, and the evident need for one large comprehensive plan.

The two succeeding chapters aim to develop criteria by which these various civic programs might be evalu-

ated. Various proposed criteria are assembled and analyzed. An original set of standards are then presented for discussion. The reader is free to employ any set of criteria he chooses or to formulate a set of his own. We are primarily concerned with the general problem. By what standards are these civic programs to be judged? The succeeding chapters suggest possible answers.

For Further Study

Dunn and Harris—"Citizenship in School and Out."
Dunn—"The Community and The Citizen."
Bourne—"Teaching History and Civics."
Bulletins 17 and 23 (1915) Bureau of Education.

Questions For Group Discussion

1. What are the advantages and limitations of a special course of study for citizenship training in the elementary school?
2. What citizenship factors are present in every course of study?
3. What subjects or parts of subjects, are especially suited to citizenship education?
4. How have the public schools developed their programs for training citizens?
5. List the prevailing criticisms of the public schools and evaluate them in the light of the common law theory.
6. To what extent do economic factors affect public school policy? Social? Political factors? Educational Theory?
7. What elements in your course of study are inspirational? Indoctrinal? Dynamic? Scientific? The result of common law or compromise?
8. What are the advantages and limitations of each element?
9. When should the machinery of government be taught? The Constitution?
10. Consider education as a solution of the conflict between the individual and society.

CHAPTER V

AN ANALYSIS OF PROPOSED CRITERIA FOR EVALUATING CITIZENSHIP EDUCATION

There are many sets of standards for evaluating citizenship education.

These standards are themselves subject to evaluation by criteria of a more basic kind.

There are two points of view toward basic principles employed as criteria—that which considers them the same yesterday, today, and forever and that which considers them in a continual process of development.

The dynamic point of view toward standards and principles tends to harmonize into a definite unity such forces as Democracy, Christianity, and Education.

A fair consideration of all the standards that have been proposed for evaluating citizenship programs will lead to the acceptance of some, the formation of others, and the realization of the need for more satisfactory ones.

Differences in aim, method, point of view, locality, philosophy, and social interpretation, may well account for the great number of plans outlined in the preceding pages. These same differences have led to a great

number of varying criteria for evaluating such plans. These are outlined in the succeeding pages.

Since absolute standards are lacking, the best way for arriving at a basis for developing a suitable set of standards is by comparing the various groups that have been proposed. These sets of criteria can be criticized from the point of view of their positive values, their inconsistencies, their incompleteness, their violation of definitely established laws or their direct opposition to facts, as were the plans outlined above. But the purpose for presenting them here is to make the comparison among them lead to the acceptance of one group, or the creation of another by partial selection and rejection, for a thorough evaluation of any plan of civic education.

1. Professor David Snedden's Plan of Evaluation.—In his "Sociological Determination of Objectives in Education" (Lippincott, 1921), Professor Snedden presents a scheme for determining the objectives of social education on the principle that "the demonstrated needs of society and of individuals must determine these objectives." These objectives may well serve to evaluate citizenship programs as well as to indicate a method for making an ideal one. The advantages and limitations of his plan are readily seen. The steps are as follows: (p. 218.)

1. Select one hundred men at random between the ages of thirty and forty.
2. Arrange them in the order of their culture and good citizenship.
3. Divide them into four classes—first, twenty; next, thirty; next, thirty; last, twenty.

4. Make a study of the men in the second class to ascertain civic and cultural qualities.
   a. What are their common appreciation and knowledge?
   b. Of what deficiencies are they conscious?
   c. What incompletenesses do they manifest?
5. The answers to these three questions become the basis for establishing criteria for measuring any citizenship education plan. Plans are thus to be measured by their fruits—an age-honored, but very difficult method of evaluation.

The effectiveness of camp training is demonstrated on the firing line. From the same point of view, the effectiveness of civic education is demonstrated on life's firing line. The men, who are not geniuses or defectives, but who are just a little above the middle group, set the pace, determine the method and the values. Every plan meets one question here: To what extent does it meet the needs of the second class men? Who are succeeding on the firing line of life?

Even if it were possible to make criteria by following Professor Snedden's suggestion, it may not be feasible to do so. Is not the nature of the learner as much a determining factor in his education, as are the demands of life? Does not the status of the learner determine the character of the struggle on the firing line, as much as the nature of the struggle determine the character of the learner? It must be remembered that there are psychological, economic, and social interpretations of history.

Professor Snedden says, further on: "The citizenship of tomorrow must be better than the citizenship

of today—for one reason because it will certainly have still more difficult tasks to perform." (p. 247.) How will the preparation for such increased demands of tomorrow be made by using the second class men of today as models? What can be done to prevent the demands of tomorrow from becoming so intensive? A study of the present status of second class men will not aid one in answering these questions.

A survey of all adults alive today would be impossible. If it were made, what good would accrue from it? There is a difference between what is and what should be; between the success of position, wealth, world power, and the kind of success that it takes centuries to reveal.

Professor Snedden's plan may be profitably pursued in the case of adult immigrant education, somewhat less for adult American education, but very little for elementary education. The success of today is little indication of what will be required for success thirty years hence. Professor Snedden reminds us that "the day of faith is gone," but forgets that there is a deeper faith dawning which challenges his entire plan. "I wonder if it is not time that we closed our Franklins and opened our Emersons; that we turned from the multitudious volumes on how to succeed with which our bookshelves are laden to the rare masterpieces of literature which teach us how to fail. It is so much easier to succeed than to fail"! (Wupperman—"The Deeper Faith.")

When one proposes to measure a plan by its fruits, one is required to show the difference between good and bad fruit. Professor Snedden fails to do this definitely.

2. Programs Developed in Other Countries As Standards.—Before the World War, German Education was frequently used as a standard for evaluating every enterprise in American education. It was so common to measure any element in a school by its counterpart in the German Schools, that one wonders how any war could invalidate the method so abruptly. Perhaps the method of comparison was followed too much before the war and too little after it. However odious comparisons may be at any time, they are usually enlightening. One may easily learn more from an enemy with certain virtues than from a friend with none.

Professor Alexander in "The Elementary Schools," (Macmillan, 1918) presents a survey that carries its message most forcibly—"The important lesson of the German Schools is that a nation can be unified in thought and action by means of religion and education, more particularly by education." (p. 553.) The aim of these schools was "to produce an efficient German citizen—God fearing, economical, independent, and willing to take his place in the social order." Religion, History, and vigorous discipline, were the means for accomplishing this aim. Liberal reading and thinking were not allowed to interfere with the inculcation of a definite mind set in political matters. The State was made supreme: the individual was slighted. Military training was the climax of this thorough scheme of indoctrination.

The disastrous effects of German training became evident in the war; the good effects were frequently overlooked.

"The German does not tear up paper and throw it

in the streets; he does not litter vacant lots with garbage and refuse, he does not steal flowers or disfigure shrubbery in the parks; he does not do a great many other uncouth things we in America do—The present day Germans has been educated out of such things. Somewhere he has acquired a certain sort of civic pride which requires him to protect and respect public property. Somewhere he has acquired a civic pride which makes him keep his home neat and in good repair." (p. 421.)

Does America definitely know what she wants? Has she a definite plan for realizing her wants? If Germany with such a low purpose as she evidently had, could accomplish so much what ought America to accomplish with such an aim as democracy enfolds? Democracy needs a few philosophers who can point out a way as definite and as comprehensible as the one indicated by the Hohenzollerns, but as noble and as altruistic as theirs was degrading and selfish. Democracy needs a few practical educators who can develop a program for civic education as thorough and as unifying as that of Prussia but not so repressive to individuality, variation, and world mindedness. Democracy needs an organization as large as the nation and of such delicacy as to provide for the demands of the smallest civic virtue.

Japan is following the Prussian method of citizenship training. In all the essential details the great empire of the East is doing what Germany did. Travellers report the common observation of "goose stepping" of even grade children and the heightened nationalistic spirit in school and out of it. Little is left to chance. Elaborate and well organized machin-

ery is set to accomplish the definite ends of the empire. Professor Paul Monroe reports:

"All teachers in the elementary schools of Japan must have had four years of normal school work, and all in secondary schools must also have had secondary school education preliminary to the professional. The American people as a whole have no such standards and have no such belief in the professional training of teachers. The facts available are not entirely comparable but they are these: the Japanese teacher in the elementary school must be a graduate of a normal school which gives him a professional training of four or even five years and which is approximately equivalent in length to our secondary school. The teacher of a secondary school must have a professional training of four years beyond the secondary school. In the United States less than fifty per cent of our 650,000 public school teachers have the requirements of a full high school education; less than twenty per cent have a high school education plus a two-year professional training." ("Mission Education and National Policy.") A well-trained body of teachers are set to the task of making their boys and girls the willing and efficient servants of the empire.

The direct method of teaching Shintoism in Japan accomplishes the same results as did the teaching of Religion in Germany. Compulsory military training is practically the same in both countries. The American educator raises the same questions in both places.

France adopted a deliberate program for nationalizing its youth in 1883. "*Instructions morals et civique*" was planned for the primary, technical, and secondary schools. The method followed is direct and more or

less didactic. Practically no variation is allowed in the widely differing districts. The jingo spirit is not lacking but neither is a certain kind of liberalism. The schoolmasters, usually selected for their Republican associations, develop an inexplainable dualism of intense nationalistic spirit and rationalism. The morale engendered in the schools has been frequently noted and praised by foreign observors. The administration of schools is even more centralized than in Germany or Japan, but the evil effects of such centralization are not as marked. Compulsory military training completes the civic program.

The French system challenges American thought. To what extent are the various programs of citizenship education in America organized on the national basis as they are in France? How much morale do they develop? How much liberalism do they develop? To what extent are they formal? To what extent do they reflect the "*esprit de corps*" of the group that "is carrying on" for the scientific interpretation of life?

There are many subleties in the French system of civic education. They are exceedingly difficult to evaluate. It is a question whether or not the French system is better suited to French culture than the American programs are to the culture that is in the making here. A study of each by the other should be made. Such study would be of mutual benefit.

The educational situation in England is much the same as in the United States. Although there is a minister of education in the national cabinet, uniformity, indoctrination, and compulsory military training are lacking. There is no formal instruction in civics before the twelfth year. "School republics" are com-

mon in the experimental centers. The "Moral Instruction League" is promoting a very liberal civic program for all the grades. A hasty reading of the chapter "The Teaching of Citizenship" (Boyd—"The Modern Teacher"—London, 1921) reveals the similarity between English and American thought on the problem of teaching good citizenship.

A survey of the programs for citizenship education in the leading countries of the world may lead to definite standards for judging those described in Part I. The following are submitted for analysis, after a careful study of what Germany did, Japan is doing and, from all appearances, what France is contemplating, if not already establishing:

1. A definite nationalistic aim.
2. Uniformity of method and subject matter for the schools of the nation.
3. Compulsory military training.
4. Centralized control—a national department of education.
5. More inculcation of specific, fixed ideas than reflective thought on the major issues of social life.
6. A highly trained corps of teachers.
7. A minority group promoting definite interests and monopolizing the control of the program.

The reader may decide the value of these standards and their meaning for American education.

3. Scientific Scales Applied to Citizenship.—Benjamin Franklin planned his life. He made daily evaluations of his deportment from standards which he derived in an empirical manner. He used the following weekly chart:

Temperance

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1. Temperance							
2. Silence							
3. Order							
4. Resolution							
5. Frugality							
6. Industry							
7. Sincerity							
8. Justice							
9. Moderation							
10. Cleanliness							
11. Tranquility							
12. Chastity							
13. Humility							

(Smith, A. H. "Franklin Autobiography," p. 153, American Book Co.)

Would it be wise to let each person devise an individual set of standards and by them evaluate the program of training devised for him as well as for others? The law of individual differences, the freedom and equality of democracy, and the great difficulty of establishing absolute norms makes this method full of promise. Ingenuity and insight may make it feasible.

Upton and Chassell devised a scale for measuring citizenship values in school. ("A Scale for Measuring the Importance of Habits of Good Citizenship," Teachers' College, 1920.) Twenty-four general items, as Health, Posture, Orderliness, Thrift, Promptness, Thinking, Humor, Refinement, Initiative, Self-reliance, Self-control, Good Sportmanship, etc., are specifically analyzed into elements varying from four to about twenty-four in number. These specific elements are weighted from one to ten points and total one thousand.

One can measure the citizenship of another by evaluating him on each of the specific items. If the one measured be as high in one item as one could expect, the full number of credits allowed, would be given him on that item. Fractional attainments of that maximum are represented by a fractional part of the credits allowed. His total on all the items would constitute his grade.

Modifications of the standards are made for the elementary school and variously scored by educators, parents and specialists in the various lines included in the items. Further modifications are made for adaptation to school reports. The whole attempt is one of reducing the personal element in rating to a minimum. More score cards of this nature are promised.

The scale as it has been organized to date, raises certain large questions. On what personal elements does it rest? The authors had a philosophy of life, education, and citizenship. The one who may be marked a thousand may not meet with the full approval of the majority of his fellow citizens.

The scale has been criticized. By what standards should the scale be judged? Citizenship is a complicated matter. The Upton-Chassell scale has not clarified it. The items are too great in number to make a ready evaluation possible; they are too indefinite to reduce the personal element sufficiently to make them absolutely scientific. After all the scorer must decide the value of every item. Several expert scorers are necessary to make these evaluations significant. At best, the one marked can only be placed in the proper fifth portion of the entire distribution of his class.

(Ruggs—"Is the Rating of Character Practicable?"

Journal of Educational Psychology, November and December, 1921. January and February, 1922.)

The following device for measuring the social efficiency of a teacher's program of work is a little different from those usually employed. It is suggestive of what can be done by any teacher to help her evaluate her work:

To what extent are the pupils interested?.....
How is this interest manifested?.....
What per cent of the class is actively engaged?.....
To what extent is this activity spontaneous?.....
What relation is being developed between pupils?.....
What relation exists between pupils and teacher?.....
To what extent is everyone happy?.....
How are these instincts being developed:

- Creative impulse?.....
- Constructiveness? .....
- Self-assertion? .....
- Play? .....
- Curiosity? .....
- Imitation? .....
- Ownership? .....
- Coöperation? .....
- Pugnacity? .....
- Rivalry? .....

What kind of manners are being developed?.....
What kind of morals are being developed?.....
What kind of English is being employed?.....
To what extent are postures "those of mechanical advantage?" .....
How much are they growing in:

- Conscious guidance and self-control? .....
- Ability to solve problems? .....

Knowledge? .....
Specific habits? .....
Handcraft? .....
Trade skills? .....
Social efficiency? .....
Self-respect? .....
What objective results are apparent? .....
Summary—Are they growing in the way they should?
.....
(Yes or no).....

Each question is answered by a number from one to five representing variations from as near to perfection as one is likely to come, to as near to complete failure as one could come. All the numbers are added and divided by thirty. The quotient was the rating of the teacher's classroom efficiency.

The teacher is further rated in the same way by the following:

II. The Teacher

How is he dressed? .....
What kind of posture does he assume?.....
What is the condition of his health? .....
How much personal magnetism has he? .....
How does he use his voice? .....
To what extent does he use good English? .....
To what extent is his pronounciation good? .....
What is the extent of his vocabulary? .....
Does he strike a happy medium between:

Immediate and remote values? .....
Content and forms? .....
Theory and practice? .....
Leisure and industry? .....

Self-direction and enthusiasm? .....
Expediency and accuracy? .....
Leniency and exactness? .....
Restlessness and poise? .....
Humor and seriousness? .....
Initiative and modesty? .....
Effusiveness and inhibition? .....
Open-mindedness and inhospitality? .....
Blunt truthfulness and act? .....
Sincerity and cleverness? .....
Preparation and spontaneity? .....
What academic preparation does he manifest? .....
How does he indicate his interest in children? .....
How does he indicate his interest in the school? .....
How does he indicate his interest in the community? ..
To what extent is he loyal to the profession? .....
What kind of care does he take of materials? .....
To what extent is he economical with school supplies? .....
Summary—Is he the kind of person to entrust with children? .....(Yes or No).....

Total
Average

The following chart is typical:

Efficiency Records

Teacher *Miss E.* City *XXV*
(indicate sex) (or building)
Grade taught *III* Experience *2* years
(or subject)
Salary *$57.50* per month
Highest academic training *College graduate*
Extent of professional training for High School teaching

Pedagogical courses in college

Detailed rating .....

I. Personal Equipment

1. General appearance .....
2. Health .....
3. Voice .....
4. Intellectual capacity .....
5. Initiative and self-reliance..
6. Adaptability and resourcefulness .....
7. Accuracy .....
8. Industry .....
9. Enthusiasm and optimism..
10. Integrity and sincerity.....
11. Self-control .....
12. Promptness .....
13. Tact .....
14. Sense of justice .....
15. Academic preparation .....
16. Professional preparation ...
17. Grasp of subject matter....
18. Understanding of children..
19. Interest in the life of the school .....

II. Social and Professional Equipment

20. Interest in the life of the community .....
21. Ability to meet and interest patrons .....
22. Interest in lives of pupils...
23. Coöperation and loyalty....
24. Professional interest and growth .....
25. Daily preparation .....
26. Use of English .....

	27. Care of light, heat, and ventilation .....
III. School management	28. Neatness of room .....
	29. Care of routine .....
	30. Discipline (governing skill)
	31. Definiteness and clearness of aim .....
	32. Skill in habit formation....
	33. Skill in stimulating thought.
	34. Skill in teaching how to study .....
IV. Technique of Teaching	35. Skill in questioning .....
	36. Choice of subject matter...
	37. Organization of subject matter .....
	38. Skill and care in assignment .....
	39. Skill in motivating work..
	40. Attention to individual needs .....
	41. Attention and response of the class .....
	42. Growth of pupils in subject matter .....
V. Results	43. General development of pupils .....
	44. Stimulation of community..
	45. Moral influence .....

General Rating .....

Recorded by..... Position..... Date....

The above scale is from the Fourteenth Yearbook of the National Society for the Study of Education,

Part II. It is characteristic of many scales for rating teachers.

Each group can devise such plans for its use. The personal element is present but restricted. There is the assurance, too, that the same items are considered by all. Good citizenship demands standard tests for teachers and pupils. There is less justice where they are not employed. A merit system is impossible without them. Opportunities for corruption are likely to decrease as objective scales are perfected.

Attempts have been made to evaluate nationalities represented in America. Ten items were selected: Physical Vigor, Intellectual Ability, Self-Control, Moral Integrity, Sympathy, Coöperation, Leadership, Perseverance, Efficiency, Aspiration. Competent judges were selected. The nationalities were listed in the order of merit in each of these traits. The composite result was as follows:

1. Native White Americans.
2. Germans.
3. English.
4. Polish and Russian Hebrews.
5. Scandinavians.
6. Irish.
7. French-Canadians.
8. Austrian Slavs.
9. South Italians.
10. Negroes.

Woolston—("Rating the Nations," July-May, 1916-17—*American Journal of Sociology*, p. 281.)

To what extent were the various items selected and interpreted by persons who represent the leading groups? How would the list have been determined by a group representing every nationality? The selection,

interpretation and application of the various items must be made by a group that represents every nationality, if the resultant evaluation is to be anything more than sheer predjudice and conceit.

4. Well Established Principles as Criteria.—Perhaps the commonest method of evaluation is that which employs well established principles or convictions as criteria. The world is reported as growing better or worse according to the principles of the observer. ("Is the World Getting Better?" Van Dyke.)

The feminist sees greater emancipation in the increase of divorce, while the priest bemoans the decadence of modern civilization! The people are lacking in political wisdom if they fail to elect one's candidate for office. Society is deteriorating because church attendance is decreasing. And so it goes.

The preceding programs for a better American Citizenship might be evaluated by the principles of Democracy, Education, or Christianity. They are so evaluated by many persons. But what are the principles of these three great social forces? They vary greatly.

In the main there are two schools of Democracy, Education and Christianity—the static and the dynamic. (Kilpatrick-Syllabus in the *Outlines of Philosophy.*) The former considers the problem of social welfare to be one of making society conform to an order fairly well established in principle. The latter considers society and its aims as evolutionary processes.

Beard warns teachers of Civics, "By treating government in all its manifestations as a machine rather than a process, and by treating social institutions as accomplished facts rather than as phases of social evolution, we must obviously put the pupils in the position of

automatons moving in a world already finished—whereas we should regard them as creative factors in social life." ("American Citizenship," Macmillan.)

Parsons reminds one of the dynamic aspects of the law of the land: "The law as a rule really rests in the breast of the judge. Through his power to construe the written law and to select the principles and cases he follows, the judge can almost build a legal foundation for the decision he deems right in the case at bar." ("Legal Doctrine and Social Progress," B. W. Huebsch.)

Reverend Harry Fosdick divides Christianity into two groups: "All views of Christianity tend to group themselves under two heads. The first is this: that Christianity is a static system, finally formulated in creed and ritual and practice at some time in the past; a deposit to be accepted *in toto* if at all; not to be added to, not to be subtracted from, not to be changed, its i's all dotted and its t's all crossed. Take it or leave it, but there it is, a finished article. And the second head under which you can group all other conceptions of Christianity is this: that Christianity is not a finished article, a static system; it is a growing movement. It is like a tree whose roots are deep in the spirit of Jesus. Sometimes it puts forth misshapen branches that must be pruned. Sometimes old branches die and must be looped away. Because it is a growing, living, vital thing, it never has been quite the same thing in any two generations. We do not see it as our fathers did; our children will not see it as we do; but so long as its roots are in the spirit of Jesus let it grow, for its leaves shall be for the healing of the nations." ("Progressive Christianity," p. 6.)

One must keep these two points of view in mind

when discussing the principles underlying any social program.

a. The Principles of Democracy.—Unnumbered volumes have been written upon the principles of the fathers of our democracy. Some of the most vital issues in connection with those principles are debated. One could give almost any interpretation of the Constitution of the United States and not be without an abundance of trustworthy, historical substantiation. (i. e. Beard—"The Economic Interpretation of the Constitution," and Taft's "Representative Government in the United States."

There are "strict constructionists" who would look upon the Constitution as the everlasting foundations of a true representative democracy. Any change weakens it. Loyalty and political wisdom demand the strict observance of its every letter. Washington, Hamilton, and Taft may be said to represent this attitude. What would they think of the prevailing citizenship program? How would they modify them? (Hill —"What is Americanism"?)

There are liberal constructionists who look upon the Constitution as the formulation of principles of democratic government that need constant modification. Considered change strengthens them. Loyalty and political wisdom demand the strict observance of their spirit. Jefferson, Lincoln, and Wilson may be said to represent this attitude. (Dodd—"Wilson and His Work.") What would they think of the prevailing programs?

How would they modify them? (Wilson—"The New Freedom.")

The controversy over the interpretation of the Constitution has not subsided with the passing of time.

President Nicholas Murray Butler, stoutly defends the democracy of strict construction. ("Why Change Our Form of Government"? Scribners, 1912). Charles A. Beard in two scholarly political science studies presents the case for a growing changing democracy. "The Economic Interpretation of Jeffersonian Democracy" and "The Economic Interpretation of the Constitution.") Between these two extreme views can be found every variation of the interpretation of our plan of government.

The struggle between the various schools of Constitutional interpretation reveals the deeper meaning of democracy. That meaning is best presented by the late Viscount Bryce in his "Modern Democracies": "An Ideal Democracy may be taken to mean a community in which the sense of public duty and an altruistic spirit fills the minds and directs the wills of the large majority of the citizens, so that the Average Citizen stands on the level of him whom we sometimes meet and describe as the "Model Citizen." (Vol. 7, p. 47.) He reminds us that "The country where the ideal democracy exists has not yet been discovered, but the faith in its existence has survived many disappointments, many disillusionments. Many more will follow but them also the faith will survive." (p. 50.)

Democracy then is a tremendous ideal. It is a living faith in man and his government. "Democracy is that order in the state which permits each individual to put forth his utmost effort" (Pastere). With it "Rousseau fired a thousand for one whom Benthanism convinced." The spirit of democracy is transforming governments and men.

Democracy evaluates any enterprise by developing standards. These may be listed briefly as follows:

1. All human life is sacred.
2. There must be a maximum of freedom for all.
3. There must be a maximum of equality for all.
4. That government is best which conserves human life and allows for its freedom and opportunity.

"The Declaration of Independence," 1776, and "The Declaration of the Rights of Man," 1791, indicate in general terms what these principles mean. "The government by the consent of the governed," "Life, Liberty, and the pursuit of Happiness," "All men are endowed by their Creator with certain inalienable rights," "All born equal," and the like, carry their own message to the human heart. They need no explanation. A few isolated facts in Psychology, the hypothetical distribution curve of statistics, a little such sophistry as, "If men were equal they could not be free; if they were free they could not be equal," may weaken the faith of some. But while some may be wavering, the democratic impulse is sweeping a world before it. Nothing will be able to withstand it forever.

Democracy is searching every citizenship program for its emancipation. It is asking: how liberalizing and equalizing is the plan? To what extent does it consider each person as an end in himself? To what extent is the plan "of the people by the people, and for the people" whom it hopes to affect? To what extent does it increase human happiness?

b. **The Principles of Education.**—One theory of education makes it a derivative of democracy (i. e., Dewey—"Education and Democracy"). Another theory of education makes the two terms synonymous (i. e., Robinson "Mind in the Making"). Most mod-

ern theories of Education relate it to some form of democratic principles. There are no theories worthy of our consideration which would oppose these principles (i. e., Nietszche—"Thus Spake Zarathrustra").

There are two kinds of principles of Education as there are two kinds of principles of Democracy: one that provides for continuous progressive adjustment to the ever-changing world: one that moulds for a specific and constant situation which it assumes. There is such a scarcity of written material presenting the latter kind of educational principles, that we need not discuss them here. (i. e., Crane—"The Utility of All Kinds of Higher Education.") The educational theorists of today differ mainly in the degree of their advocacy of the former type of educational principles.

As one studies the citizenship program in the United States, one begins to wonder why the leading educators are so frequently ignored. Why were they not consulted? The selection and organization of subject matter, its presentation, and its administration are problems where experts are needed. To what extent experts were available is evidenced by an examination of their books. These volumes could be used as standards for evaluating these civic enterprises.

Dewey presents three standards for measuring intellectual instruction.

1. "It should grow—all of it—out of the needs and opportunities of activities engaged in by the students themselves."

2. "Information should not be amassed and accumulated and driven into pupils without the development of activities."

3. "Instruction carried on upon this basis would teach the mind that all ideas, truths, theories, etc., are

of the nature of working hypotheses." (Rapeer and others—"Teaching Elementary School Subjects"—Scribner, 1917.)

For a more elaborate discussion of these principles one may consult Dewey's "Education and Democracy," "Moral Principles Underlying Education" and "School and Society." One may be opposed to much that Dewey writes but one cannot ignore him as a force in education. Only a blind predjudice would leave him out of consideration when educational values are to be determined.

Professor Frank M. McMurry formulated five standards evaluating classroom instruction. ("Standards in Education"—World Book Company, 1912.) They might serve the purpose of criteria for the surveyed programs in citizenship education.

I. *Motive on the Part of the Learner*—A curriculum must be near enough to the pupil's interest to nourish ambitions.

II. *Consideration of Values by Learner*—A proper appreciation of relative values must be developed.

III. *Attention to Organization by Learner*—Correctness is not sufficient; answers should be as broad as questions and be properly organized.

IV. *Initiative by Learner*—The ability to act as a wise and progressive leader in his own affairs or that of others must be developed.

V. *Universality* — These standards test habits, thoroughness of knowledge, instruction in fundamentals as well as indicate ways of improving them. They may be applied on a wider scale than that for which they were devised.

Professor Frederick G. Bonser developed comprehensive principles of curriculum making. These were

finally published. ("The Elementary School Curriculum." Macmillan, 1920.) Every citizenship program is a curriculum. How many of these programs were made by trained curriculum experts? Was Professor Bonser consulted? His organization of purposeful activities must be unknown to authors of plans for civic education. He includes four comprehensive forms namely:

1. The activities for maintaining and preserving life and health.
2. The activities for producing the necessities and luxuries of life.
3. The activities which lead to coöperation with others in maintaining the protective and regulative measures for the common good.
4. The activities occupying leisure in pursuits engaged in for the enjoyment which they yield. (p. 43.)

Can any program of civic education consider fewer activities than Professor Bonser outlines? It is only through such activities that the knowledge, skills, attitudes, and appreciations which the good citizen in any community requires, can be developed.

One is not contending for the infallibility of experts. But one is justified in maintaining a greater faith in those who have thought through the problem of a given field of endeavor than in those who have been set merely to the promotion of a definite limited scheme. The educational expert should be consulted whenever a plan is being outlined for social and intellectual improvement.

Modern Psychology is ascertaining facts of human nature that cannot be entirely ignored in any plan of education. To the extent that one is trying to affect

human beings, he must be interested in Psychology. Will he find any more information elsewhere than is the writings of the leading experts?

Pestalozzi said that he wanted "to psychologize education." Democracy and Education desire to psychologize every human enterprise. The nature of the animal determines the method of his instruction!

"I'll learn ye!" angrily cried the farmer, as he shook his fist at Gerty.

"Pet the cow, you will get more milk," volunteered the philosophical bystander.

Apply modern psychology as a test for these citizenship programs. The results would be illuminating. They would not be discouraging, for with almost every criticism there would be a suggestion for meeting it. There is an evident need for the introduction of scientific principles in the problem of race development.

The Science of Education is developing standards for evaluating citizenship programs. A more specific formulation of them for this purpose is made in Part III.

c. The Principles of Christianity Related to the Social Order.—Millions of Americans are interested in the promotion of Christian civilization. They tend to evaluate every movement in the light of definitely established Christian principles. Certain groups look upon these as fixed once and forever. The number of these, however, is steadfastly decreasing. Rauchenbusch, Fosdick, and Holmes are leading movements to keep Christian principles and spirit abreast of the times and for the times. The number of such is steadfastly increasing. Which group is truer to early Christianity is a question that need not concern us here. (Santayana—"Winds of Doctrine.")

According to the progressive Christians, citizenship programs may be evaluated by these principles:

1. Privacy of Persons—"The sacredness of human beings over against the world of things."

2. Obligation to Serve—"The absolute necessity of every social unit both incivicual and group justifying itself on the basis of its ability and will to serve."

3. Coöperation in Seeking Justice—"The setting up of programs of social justice must be a coöperative task of all groups and parties concerned and that no one group has such a monopoly on a sense of justice as to constitute it the sole arbiter of justice in any social situation."

4. Coöperation for Service—"The coöperation of free individuals and free groups to produce a finer social order than can be built up through the establishment of any dictatorship."

5. Obligation to Extend Privilege—"An extended application of the great summary of the law of social justice given us by Jesus, 'Whatsoever ye would that men should do unto you even so do ye unto them,' which being further interpreted means we shall not be contented until those values which we demand for ourselves as privileges become the possession of every man inside the limits of our social order."

"The golden rule," the principle of love for God and man, and the personality of Jesus standardize citizenship in the kingdom of God and the Democracy of man. From this point of view one can see how miserably deficient is a program of adult immigrant education that confines itself to a mere teaching of English! The Christian spirit would breathe into every plan "the breath of life" to make it a living reality. Its strength lies in its very indefiniteness. It makes the

heart challenge the mind. "Christianity does not require much of a man, but it requires all of him." From this point of view Christianity, Democracy, and Education are one.

d. A Synthesis of the Principles of Democracy, Education and Christianity.—The dynamic point of view tends to blend these three great socializing forces into one. They rest on the same broad principles. They are similar to three cones with the same base but with slightly different apexes. "Democracy was born of Christianity." Education was born of both. The three constitute a trinity of life processes. If one follows the argument of each process to the end, one can appreciate their unity. (Bryce—"Modern Democracies"—Volume I. "Democracy and Education" and "Democracy and Christianity.")

Liberal reading in modern Christianity (and Church History) Democracy (and Government), Education (and School Discipline) as well as a decade of more or less intelligent conduct as a "church member" "voter" and a "teacher" have made me see a unity that is becoming more and more real in the practical demands of life and the profession. How much violence has been done to the real nature of these three spheres of action and thought by forcing their unity is after all a question of academic concern. The fact is that the practical demands of intelligent conduct require the harmonization of purposes in all these spheres.

Jesus declared his aim in compelling terms—"I came that men might have life and have it more abundantly." Democracy voices the same sentiments in prescribing its aim, "Life, liberty, and the pursuit of happiness." Plato may have had a vision of this truth when he said: "Only that state is healthy and can thrive which

increasingly endeavors to improve the individuals who constitute it." Education, in like manner, speaks of "complete living," of "social efficiency" as its aim. There is no use in trying to misunderstand what each aim signifies. Each demands an ever-widening program of action. Professor Kilpatrick's phrase "activity leading to further activity" aptly carries the thought of the real aim of Christianity, Democracy, and Education.

It was said of Jesus that "he grew in stature, knowledge, grace, and favor with God and man." Democracy is constantly concerned with the body, mind, and higher nature of man. Education speaks of "the harmonious development of all one's powers" or of "knowledge, skill, habits, attitudes, and appreciations." All three decry the single-track journey. The ever-increasing program moves along an increasing number of lines.

Jesus was concerned with all persons, "even unto the least of these." Democracy considers government "of the people, by the people, and for the people." Education is multiplying the number of special schools for "all the children of all the people." If these forces have "any ethical significance, it means that individuals are valuable for their own sake and that their personality must never be violated more than is necessary." (p. 138, Sellers' "Democracy the Next Step in Democracy.")

The History of the past two thousand years, shows how a blundering humanity struggled toward the realization of an ideal that contemplated a forward-looking program for the individual and society. The present generation is not always making the mistakes of the preceding ones—they are making other mistakes. But

only a hopeless pessimist does not see some gains for the better.

The synthetic principle of a unified Democracy, Education, and Christianity demands of every citizenship program a breadth of view, an intensity of purpose, and a human interest that only a few ever approximate. The ideal should fire the heart to direct the mind to devise plans which more nearly approach it. Too many are merely playing with that which should lead to an ever increasingly abundant life for all the children of men. More must consecrate themselves "to carry on" in the great struggle for a higher civilization. A great plan for the great society is needed still.

Democracy runs to law but, "With written laws, the humblest in the State is sure of equal justice with the great," (Euripides) Christianity becomes factious, but "Which is the true church is not a question of the past; it is a question of the future." (Carver—"The Religion Worth Having," p. 106.) Education may become too scholastic, but "knowledge is power." At least there can be little power without it. Democracy, Christianity, and Education cannot be defeated.

One may become too enthusiastic about these great idealistic forces. The words of the "gloomy dean of St. Paul's" might benefit such. (W. R. Inge—"Democracy and the Future," *Atlantic Monthly,* March, 1922.) The tendency of the modern state to develop Syndicalism, Anarchy, Bureauracy, Socialism is graphically presented and the alternatives of Communism, Theocracy, and Autocracy are made to appear even more hopeless. The road over which the Church, the Schools, and the State are traveling is beset with great dangers.

One may become too pessimistic over the seeming failure of these idealistic forces. Sellars, in "The Next Step in Democracy," should give encouragement to such. Some need to know that "there are great numbers of young men who are plunging into society with a new battle cry." These men refuse to be the timid sycophants of the things as they are. "Too much faith in the natural justice of things—in spite of all that modern science has dinned into our ears—too much contentment with one's own lot in life, too little imagination of the lot of others, too much acceptance of past institutions as the final word of social wisdom; all these faiths have brought their inertias." (p. 139.) But a new faith is kindling the hearts of the rising generation. A new day is dawning. There can be doubt as to what it will bring. There can be no doubt as to how it will end, if Christianity, Democracy and Education unite their forces on the basis of their common principles.

For Further Study

Fosdick, H.—"The Manhood of the Master."
Moore, E. C.—"What Is Education?"
Sellars, C.—"The Next Step in Democracy."

Questions For Group Discussion

1. What kind of State does Christianity demand? What kind of Education?
2. What kind of religion does Democracy demand? What kind of Education?
3. What kind of state does Education demand? What kind of Democracy?
4. By what principles should one evaluate any plan for civic improvement?

5. To what extent are government, education, and religion in the United States controlled by special interests?
6. What tendencies in Modern life prevent the fullest development of democracy, education, and religion?
7. How do the various sections of the country differ in their development in education, religion, and democracy?
8. How would a national department of education affect educational development in the United States?
9. What service could educational experts render promoters of educational enterprizes?
10. What dynamic principles are evident in the educational development of the American people?

CHAPTER VI

THE GOOD MAN AND THE GOOD AS CRITERIA FOR EVALUATING CITIZENSHIP EDUCATION

"Man is the measure of all things." His characteristics, as they are or might be, may serve as standards for measuring the value of programs designed for his benefit.

The good man and the good have been variously defined.

A new definition of the good man and the good is presented here for analysis.

Emerson maintains that "The true test of civilization is not the census nor the size of cities, not the crops, no, but the kind of man the country turns out."

What kind of man or woman, boy or girl, is the ideal of American Civilization? It is difficult for one to get a satisfactory answer.

The question is ably discussed each year in the Yale Lectures on the Responsibilities of Christian Citizenship. They were published as follows:

1. American in the Making—Abbott, 234 pages.
2. Bryce—"The Hindrance to Good Citizenship," 138 pages.
3. Hughes—"Conditions of Progress in Democratic Government," 123 pages.
4. Brewer—"American Citizenship," 131 pages.

5. POTTER—"The Citizen in His Relation to the Industrial Situation," 248 pages.

6. HADLEY—"Freedom and Responsibility," 175 pages.

7. ROOT—"The Citizens Part in Government," 133 pages.

8. TAFT—"Four Aspects of Civic Duty," 111 pages.

9. BALDWIN—"The Relation of Education to Citizenship," 178 pages.

Over a hundred different ideals are presented in these 1,461 pages. Some are in harmony with each other; others are not. The common elements in the various lists proposed might furnish one with a suitable standard for measuring citizenship, if the standards were more concretely developed.

Reactionary tendencies are too manifest in the Yale studies. There is a staggering innocence of the vital issues involved in modern living. Poetic effusions abound. Inconsistencies within individual studies are not lacking. Citizenship for success is stressed. The standards are more applicable to college men than to the great body of citizens.

Professor Baldwin does not endorse enthusiasm: "No scholar is a ranter. The power of education is a steady rather than an impetuous force. It is unfavorable to enthusiasm. It does not carry points by storm." (p. 4.) But later, when strong feeling suits his purpose he gives it a chance: "There is a sentimental quality that attaches to the best methods of instruction. No education gives a proper preparation for citizenship which does not strike the miner chords of the student's nature. The heart directs the mind. At least it chooses for the mind. It acts more quickly." (p. 5.)

The lectures by Viscount Bryce are the most stimulating in the series. He diagnoses poor citizenship and discusses proposed remedies. He feels that Citizenship in the United States is not realizing its aim because of indolence, personal self-interest and party spirit.

Too many striplings are endeavoring "to get on in the world." They mistake servility for loyalty. They either gain support or give it after the wisdom of Lord Melbourne. "The supporters I value are those who will support me when I am wrong. Any one can support me when I am right."

One gets a glimpse of a lofty patriotism by his inspiring picture of America. "Nature has done her best to provide a foundation whereon the fabric of an enlightened and steadily advancing civilization may be reared. It is for you to build upon that foundation. Free from many of the dangers that surround Europe, you have unequalled opportunities for showing what a high spirit of citizenship—zealous, intelligent, disinterested—may do for the happiness and dignity of a mighty nation,—enabling it to become what its founders hoped it might be—a model for other peoples more lately emerged into the sunlight of freedom." (p. 134.)

That was written in 1909. How much more significant it is today! The kind of man this situation demands is left to the individual's determination.

The "American Books" constitute a fine library of good citizenship. (Doubleday, Page & Co.) They cover a wider range than the Yale studies. They are filled with suggestions for determining "the man of the hour."

SHARPLESS—"The American College."

EASTMAN—"The Indian Today."

FRANKLIN—"Cost of Living."
CHADWICK—"The American Navy."
RYAN—"Municipal Freedom."
KELLNER—"American Literature."
MACY—"Socialism in America."
COOPER—"American Ideals."
HINCHMAN—"The American School."
WILLIS—"The Federal Reserve."

Cooper describes the American as "a man of action," "a great time saver," "one who loves bigness," "desires wealth," and "loves his country." He presents the results of a study on American ideals. A hundred leading representative men were asked to list the ideals of the men with whom they came in contact. One magazine editor reports honesty and integrity, intellectual achievement, beauty in art and music as solace, domestic happiness, service to one's fellows, and confidence in democracy to be the prevailing ideals of American men. A president of a college graduating class reports achievement, financial success, and the establishment of true, loyal, American homes. Each one who was approached reported a list of ideals. These lists varied greatly.

In Cooper's study American weaknesses are noted as follows:

Items	*Number of times noted*
Materialism	27
Superficiality	20
Extravagance	16
Self-Indulgence	15
Lack of Perspective	14
Lack of Public Responsibility	13
Bad Home Life	9
Shallowness in Religion	8

Evasion of Law	8
Lack of Respect for Intelligence	6
Class Solidarity	5
Initativeness	4
Boastfulness	4
Intemperance	3
Forwardness, over-organization, etc.	1 each

Teachers' College, Columbia University, offered the following series of lectures on the subject of citizenship and education, printed in the Records of 1916:

Russel, J. E.—"Education for Citizenship," March.

Dewey, John—"Organization in American Education," March.

Beard, W.—"Politics and Education," May.

Lindsay, B.—"The State and Education," September.

Thorndike, E. L.—"Education for Initiative and Originality," November.

Professor Thorndike makes expertness and impersonality the prime qualities of democratic leadership. He describes good citizenship by developing four principles of life:

1. *Self-reliance*—dependence on facts.
2. *Self-direction*—dependence on logic.
3. *Initiative*—readiness to think and to experiment.
4. *Independence*—readiness to carry thought and experiment to the end regardless of consequences. This independence is a reasoned dependence upon previous contributions.

There is a wider range of ideas on good citizenship in this series than in any of the foregoing. The conventional lines of thought on democracy and education are not so closely followed. The authors present their analyses in an original and edifying manner.

Another source of American ideals is found in the autobiographies of naturalized Americans. "The Making of An American," by Riis, and "The Americanization of Edward Bok" illustrate ideals in the process of development. The spirit of America is sometimes reflected better by foreign-born than by native-born Americans.

The autobiographies and biographies of great Americans are profitable sources of dynamic American Ideals. The lives of National heroes should be studied for determining the characteristics of the good man.

Roosevelt analyzes Americanism in a vital manner. "American Ideals," Putman, 1897.) He uses his "big stick" on the capitalists and workers with equal justice. He demands an energetic, aggressive, high-minded, just man who struggles for his own advantage and that of his nation with the same "square deal" policy. Individualism is defended but with it a certain respect for the welfare of others. He sounds the clarion call for the battle of Armageddon.

"The stoutest and truest Americans are the very men who have the least sympathy with the people who invoke the Spirit of Americanism to aid what is vicious in our government to throw obstacles in the way of those who strive to reform it." (16) "Our nation is that one among all the nations of the earth which holds in its hands the fate of the coming years." He had definite notions about Americanization: "The immigrant must learn to talk and think and be United States." (p. 18.) He had little use of that type of cosmopolitan who neglected his own for a wider circle of friends. The good man as described by Roosevelt may be inconsistent at times, but he is never lacking in positive, energetic activity.

Doctor H. W. Mabie interpreted American ideals to the Japanese ("American Ideals, Character and Life" —Macmillan, 1913). He shows how they grew from colonial times to the present. The American is a complex of the Puritan, the Cavalier and the frontier spirit. He is still in the making. Americanism is a developing ideal. It is as broad as life. He deals in universals: "The chief end of civilization is to develop the genius of every race and to give every individual an opportunity of making his contribution to the welfare of the community of races."

Croly defines the fundamental political ideals of the American People ("The Promise of American Life"—Macmillan). Weeks discusses "The Psychology of Citizenship (McClurg and Company, 1917). The former is as sane as the later is flippant. Weeks argues for the mental testing of the electorate, the disfranchisement of illiterate voters, the establishment of a state journal of information, etc., as though an intellectual aristocracy could develop a democratic citizenship.

Foerster and Pierson have carefully selected passages from the writings of great Americans from Washington to Wilson. ("American Ideals," Mifflin, 1917.) Many other citizenship readers have appeared with the same purpose of "inculcating the ideals of America." These readers are frequently too chauvinistic for serious study and too arbitrary for class rooms where "Education" is not altogether unknown.

"The Spirit of America" is analyzed by Henry van Dyke in a most scholarly fashion. (Macmillan, 1912.) The essence of that spirit is a "kinship of the mind." This kinship has five qualities,

1. *Self-reliance*—"We will walk on our own feet;

we will work with our own hands; we will speak our own minds." (Emerson.)

2. *Fair-play*—Justice for all, Roosevelt belonged to a Dutch church but his cabinet included a Jew, a Catholic, a Presbyterian, an Episcopalian and a Methodist.

3. *Will Power, Work, and Wealth*—The strenuous life bears fruit.

4. *Common Order and Social Coöperation*—Form without formality.

5. *Personal Development and Education*—For everybody in any type of school without central control.

Doctor Ernst E. Moore writes: "The United States is in the hearts of its people. It is a thought, a hope, a resolution. It is always becoming, it never is. It is recreated anew when each one of its people catches the vision. That is the reason why the foreigner from another birth place may become as real a citizen as the native born. It is a unity of minds to realize a common purpose, a great coöperative undertaking." "What Is Education"? (p. 153. Ginn and Company.)

"What kind of children do we want to develop"? I once asked a class of seniors in Education. An analysis of the question revealed its identity with several others. What is an ideal society? What is culture? What is the supreme good? The question, no matter how it was worded, was thought worthy of prolonged study. Two other classes were invited to join in the study.

Each student consulted three well-known writers for their definition of the kind of person they thought to be ideal. One hundred and seventy-seven definitions

were carefully listed and examined. A survey of these definitions indicated three things.

In the first place, a mere glance revealed the widest possible range in the definitions. The conceptions of the ideal person varied from Newman's inoffensive prig to Dewey's socially efficient citizen; from Isiah's suffering servant to Nietszche's superman; from Plato's one of a selected few to Smith's one of all the people; from New York Regents' insistence upon knowledge as the one deciding characteristic to the beatitudes of Jesus which ignore knowledge; from St. Augustine's emphasis upon faith to Huxley's emphasis upon scepticism. A number of thinkers could be summoned to substantiate one's acceptance of almost any ideal. Heddonism, pragmatism, fatalism, idealism, and all the rest were not wanting in intelligent supporters.

In the second place, while such variation was great, the differences were largely traceable to differences of point of view. Some saw the problem from the individual point of view; some from the social point of view, others from a point of view somewhere between these two. While these three points were represented in every generation, as time went on the social point of view increased in popularity, as well as in definition and application. In the third place, we observed that the social point of view is the prevailing one today. The industrial movement is but one aspect of a general application of what this involves. The demand for vocational education, courses in personal hygiene, an eight-hour day, child labor legislation, government ownership or regulation of public utilities and necessities, disarmament, world federation, and all the other major issues of the present, reflect the social point of view.

The class discovered that this social point of view is grossly misunderstood. Several reasons for this were presented. In the first place it involves so much more than the other points of view. It calls for a continued redefinition of each relationship. Moreover it completely lacks definite standards. A confusion has resulted. But the awakening of the scientific spirit, the development of democracy to a point of becoming the issue of the world's greatest conflict, the more philosophical analysis of means and ends, make one hopeful that the present confusion is about to be dispelled.

The social point of view provides a way for answering the problem before us. It makes activity the essence of culture. Whatever else the ideal person may or may not be, this makes him alive and moving. He is a dynamic personality and whatever that implies. He is not one of "those abortive personalities with which romance writers have ever peopled the world of fiction." Nor one of those whom the universities have trained to monkish existence in library cells.

The class then worked out five standards or ideals for measuring this human dynamo. These standards would serve as the characteristics of the ideal person whom these prospective teachers would hope to develop. They would convey the real meaning of culture, civilization, and democracy.

1. The Ideal of Manifold Activity.—Such terms as "many sidedness" "varied interests," "the exercise of all one's powers." "Complete living," etc., can be included here. The ideal character is not that type of genius which has excluded everything from his life but some one narrow line of thought and conduct. He is not the kind of specialist whom Nietszche calls an "inverse cripple." He is not a single-gauged individual.

He moves in many fields—the more the better. He takes an active part in the home, club, church, school, state, industry, ward, city, county, nation, and world. His experience is as broad as life.

2. **The Ideal of Vital Purposeful Activity.**—This "dynamo" moving along so many lines of endeavor is not merely moving; he is moving toward something—a definite but an enlarging goal. His activity does not partake of the nature of the St. Vitus Dance. Every movement has a meaning of its own. He is constantly discovering new aims. More than that, he may have one aim of which all his other aims are but a part. This "ruling passion" unifies all his activity. He may be a plumber whose zeal for making sanitation a social reality leads him to such activity and study as to make him a sanitary engineer and his community a spotless town. He may be a teacher, whose desires to make society safe for growing persons lead him to take part in every sphere of life. The aim in life unifies this multiple activity. In this sense he may be said to be specialized.

Why are some aims merely milestones on a road that has no end? How can one develop aims that are large enough to include all lines of possible activity? Why is it necessary to develop such large aims? It is ridiculous to assume that any society needs to build itself at the expense of the individual. Social development need not bring individual decay. On the contrary socialization and individuality are aspects of the same process. The higher the socialization, the greater the opportunity for individual initiative and purpose.

A healthy Americanism requires motive in everyone—"a reason for his being." But it does not specifically dictate what that motive should be.

3. The Ideal of Cooperative Activity.—As this dynamic personality presses toward the accomplishment of his purpose in so many lines of activity, he meets others who are going along the same way. Their motives may be different, but for a time at least they are on the same road. Coöperation to that extent is wisdom! Since this personality will unite with anybody, moving along the same road, he is *democratic;* since he strives to make that union perfect, one hundred per cent frictionless, he is *well behaved.*

He is not given over to uncompromising conduct. He is willing to "swap favors" to reach the goal he has in mind. He recognizes the efficient life as one of "give and take." If any one thinks this kind of coöperation is weakness he should attempt to develop some of it by way of a test. He will find that one of the greatest barriers to the accomplishment of his own higher purpose is frequently his own perversity in failing to do the thing that is required—to play the game.

4. The Ideal of Successful Activity.—The three other standards make a fourth one inevitable—results. These results are measured, as well as justified by the aims. The ideal person in continually succeeding. He may be a martyr, but only a living one. He moves and therefore he must arrive.

5. The Ideal of Wholesome Attitudes in Activity.—Fanaticism is lacking. The healthy mind, which alone can approximate the above standards, is always kept from every absurdity of extremes. His zeal is tempered by good taste, rationality and excellent health, such a life as this demands and develops. A buoyancy and happiness permeates his every en-

deavor. If the above standards make him serious, this one makes him a good fellow withall.

These five ideals or standards for evaluating character are as broad as character itself; they are as free from dogma as it is possible to make them. They consider the individual "the ultimate universe of discourse." They reveal the old truth that "the kingdom of God is within."

Democracy, Education, and Christianity are harmonized by these standards. Dualisms are made impossible. They assure the latest generation of a bumper crop of wholesome personalities. They rob fear of its power. They put external forces into their proper places. They make the individual be himself—the highest self he can comprehend and put into being. Programs which develop these ideals are good.

Suggested Readings

Calkins—"The Good Man and the Good."
Fosdick—"The Manhood of the Master."
Randall—"The Development of Personality."

Questions For Further Discussion

1. Were the quotations of the chapter representive of the authors' thought?
2. Criticize the comments made in connection with the quotations. Were they just?
3. Put into your own words five principles that you think are adequate for evaluating citizenship programs.
4. Select a plan described in Part 1, which most closely approximates the standards developed by the prospective teachers mentioned in the chapter.
5. How would the standards of culture developed by the class of prospective teachers evaluate the typical Cavalier? The typical Puritan? The Westerner? The Southerner?

The "parlor socialist"? The "city chap"? The typical farmer? The pioneer? The ward healer? The radical? The conservative? The reactionary? The progressive?

6. What is a "hundred per cent American"?
7. What qualities of the "hundred per cent American" are sometimes presented of which one ought not approve?
8. Why are teachers important in any society?
9. Why is the development of character one of the chief aims of education?
10. Evaluate your own character by the standards accepted in this chapter.

CHAPTER VII

THE VALUE OF CITIZENSHIP PROGRAMS

The application of any set of standards outlined in Part II to the programs described in Part I reveals the presence of certain definite weaknesses in citizenship education.

The lack of a definite all inclusive program, a wise and progressive democratic leadership, a social philosophy and the undue emphasis upon the intellectual aspects of citizenship, jingoism and propaganda, indicate the prevailing need of a comprehensive program, organized on a sufficiently large plain to meet every valid purpose of Democracy and Education.

While this chapter is devoted to adverse criticism of citizenship programs, the succeeding ones are entirely constructive in nature.

The constructive features of the following chapters are limited to the elementary school.

But the implications for the other fields of civic endeavor are evident to these who have caught the spirit of this study.

There are many programs for the education of citizens (Part I). There are many standards for measuring them (Part II). What would the application of

the various groups of criteria as presented in Part II to the present situation as found in Part I reveal? The answer to this question would vary with the standards selected and the programs measured, as well as with the persons who made the application. However certain tendencies are evident to any one who has not altogether failed to follow the argument of the preceding pages. These tendencies will be noted in this chapter and challenged by a suggested course in the remaining chapters.

The very range and number of the programs indicate the lack of a comprehensive plan, organized on a large enough plane, to meet every legitimate purpose of citizenship education. The resulting overlapping of the various fields of endeavor leads to a confusion and waste that prevent the accomplishment of even such purposes as those on which the great majority of workers are agreed. The United States still needs a thoroughgoing plan of citizenship education.

Everywhere there is an evident lack of a wise and progressive leadership that considers the development of such leadership in others. The undemocratic leadership of the Napoleonic type is too prevalent. Teachers, directors, and trustees are too much filled with the high social missionary purpose of lifting the individual man or woman to the elevation they occupy and from which one can see the limitations of others. A democratic leadership that follows the policy of the servant who guides his conduct by the needs and wants of those whom he serves, is obviously needed everywhere. No other type of leadership will suffice in a democracy.

There is an evident lack throughout, of a social philosophy that is as broad as humanity itself. Special

interests have restricted the view and narrowed the lines of action to accomplish selfish ends. The churches are frequently more anxious "to sell their faith" through social enterprise, than they are to help humanity, even at the cost of their existence. She may lay down her life for her friends! She may lose her life as an organization to gain a loftier one. The very coming of the kingdom of God, and the Democracy of man may mean the elimination of the church as we know it today. So may it be with every institution. There must be developed a social philosophy in the United States that establishes foundations of greater surety than any rigid institution could possibly have.

The intellectual aspects of citizenship are over emphasized. Must one be a doctor of philosophy to fulfill all the requirements of a good citizenship? Imagine all the needs of a poor immigrant who is endeavoring to get established in a new country he does not, and perhaps cannot, understand. Then think of a democratic state finding no more to do for him than trying to teach him English and elementary Civics. Stones are not bread. Knowledge is not wisdom. Rules are not principles. Minimum essentials are not justice. Modern society has lost its head in trying to fill it. Everywhere there are signs of intellectual dyspepsia but the cry to keep on feeding the mind continues. "When I was enhungered, ye gave me a book," may be a fitting rebuke to these efforts!

There is too much evidence of an overdeveloped conservative spirit in all these citizenship efforts. Speed limits are carefully set and followed. A strange fear possesses the most forward-looking and enthusiastic workers. A social diplomacy is making every one "watch his step." "Safety first" is too frequently

interpreted as a warning against the dangers involved in progressive movement and too seldom as a warning against the dangers involved in standing still. Many programs fail because of certain evidences of senility. Can the spirit of old age meet the demands of vigorous youth? Only if it assumes the diplomatic rôle of a gradual retreat before inevitable progress.

The conservative spirit is but one of a possible four: the conservative, the radical, the reactionary, and the progressive. The differences among them is readily seen by an analysis of the various attitudes developed toward society or any part of it. The one looks upon the social order with complete satisfaction. There is too little wrong with it for great concern. This makes for conservatism.

There is another attitude that takes the opposite view. Everything is wrong. Little good can be found anywhere. "Earth is a dreary place." This spirit is of two kinds—reactionary and radical. The former puts an appendix to his gloomy evaluation by adding, "but matters were better in the good old days"; the latter adds that matters will be better as soon as the world begins to work along the lines of the plan that is to be the plan of the ages.

The fourth spirit partakes of the nature of the other three. It is a complex of attitudes. It manifests itself differently in every situation. It is compromising, opportunistic, "safe and sane," and fairly successful. It is called the progressive.

The conservative spirit is the most powerful in the world. It should not be so powerful in programs which recognize any necessity for improvement. The introduction of a reactionary spirit would make matters worse.

Reactionaries appear ridiculous in two ways: they assume the foolish position of facing in the opposite direction of their going; they are seeing things that do not exist or are using a scale of values that is perverted —the past is not superior to the present.

The introduction of the radical spirit may help—the spirit that reveals the limitations of the present in the light of its unfolding development. Unfortunately current literature has spoiled the use of the word radical. It is given a connotation that is only partially justified; it is given an emphasis that is not justified on any account. The need of the hour is for that kind of spirit which leads to a fuller appreciation of our social order, to a proper evaluation of it and a determination to advance it to higher levels with as great dispatch as is consistent with good common sense.

Perhaps that kind of radical spirit is called by some progressive. There is no doubt that there are such progressives. But there are too many of another sort to justify the use of the word in this connection. The aggressive, far-seeing, unbiased and wholesome spirit of progress is needed. Call it by any name.

There are too many plans of the unscientific sort—too little of the scientific element in all of them. There are flagrant violations of fairly well-established principles of education. Education is a science. It has a history, a literature, an accumulation of fact and hypothesis, and a sufficient number of practical demonstrations of its tentatively accepted principles, to make it a science of no mean status. Why is it then ignored so much?

Education is a science—it is an end in itself as well as a means. Why do those who attempt to educate, fail to grasp both aspects of education? When more

persons begin to understand the meaning of Education and resolve to follow it as far as it leads, there will be fewer plans formulated with the objections to them that are so obvious in those of today.

Most programs dodge the real issue involved in citizenship education. The larger economic aspects are hardly recognized beyond the use of words. Model tenements, living and saving wages, protection from exploitation—a veritable Utopia—are vital elements in good citizenship training that receive too little attention. A real struggle is present for the fuller development of all. And how many interested in that fuller development make the economic factors prominent in their programs? No program that ignores the physical and economic improvement of the persons it hopes to serve, will succeed in the larger sense or even continue for any length of time. More persons must face the vital issues involved in citizenship.

There is too much jingoism in the world—too much of it is manifest in the citizenship programs. A nation no less than an individual must have sufficient self respect to keep its will to live properly from becoming impotent. *"Wer nicht etwas aus sich macht, wird ausgelacht."* But one can easily overdo it so as to defeat its only practical purpose.

"The spirit of America" is not such a simple affair as the jingoists would have one believe. It means many different things to different people. One wonders why frequent attempts are made to carry away children, or even adults, with an interpretation of an Americanism that will not bear the most thoroughgoing analysis. Patriotism of a certain kind would make one lose his communication with reason and good taste. Promoters should be more intent on getting

persons to understand than to become enthusiastic over that which they do not understand. Modesty is a becoming virtue whether we think of persons or groups of persons. A little sense of humor should keep one from becoming too enthusiastic about himself or his group, before the uninitiated. Modesty and humor are compelling forces that no sound patriotism can afford to ignore.

There is a definite tendency among these programs to spend more on propaganda than on "the real goods." Boosting beyond a certain point is a waste of energy. It leads to overorganization. Is there one idea that has been organized into a machine for promoting itself?

Once upon a time a certain man invented a machine for the preparation of a special lubricating oil. The engine filled the observer with admiration, but had one serious defect—it produced just enough oil in a day to lubricate itself. How many organizations remind one of such a machine!

A real, thoroughgoing, stimulating objective is necessary. Union is incidental to vital purposes. The bond issue campaigns solidified all groups and the great group in a remarkable fashion. What great aims are necessary for the socialization of the community? The ordinary aims that are advanced are too restricted.

An all-inclusive, comprehensive plan for educating all citizens in our democracy is needed. The little attempts that have been made have not succeeded. Democracy in the United States has an institution for promoting its type of citizenship. The failure of that institution to achieve its greatest success is partly due to the support that was drawn from it for these other programs. The public schools must regain the support of all in the community if they are to realize the pur-

pose which led to their establishment. Men are beginning to see in them the hope of a higher citizenship. The time is ripe for all to rally around those schools for the accomplishment of the noblest aims of a vital democracy.

For Further Study

Alexander—"Man's Supreme Inheritance," Dutton, 1916.
Dewey—"The Schools of Tomorrow," Dutton, 1915.
Mumford—"The Story of Utopias," Boni and Livesight, 1922.
Todd—"Theories of Social Progress," Macmillan, 1918.

Questions For Group Discussion

1. List the general criticisms of programs for citizenship education.
2. To what extent is each criticism fair?
3. To what extent is each criticism justified from the standards of Part II, and the situation revealed in Part I?
4. What general tendencies are present in those programs which have not been criticized?
5. What evidence is present for believing that the people have only played with the problem of civic education?
6. Why is the public school system least subject to the criticism noted in this chapter?
7. How should a democratic society provide for the development of its kind of citizenship?
8. What are the implications of the following theses?

   (a) "To an extent, characteristic of no other institution save that of the state itself, the school has the power to modify the social order." (Dewey—"Moral Principles in Education," p. 5.)

   (b) "Education is the chief means to which society must look for all substantial social progress." (Ellwood—"Sociology and Modern Sociological Problems," p. 359, ed. No. 2.)

(c) "To isolate the formal relationship of citizenship from the whole system of relations with which it is actually interwoven; to suppose that there is some one particular study or mode of treatment which can make the child a good citizen; to suppose, in other words, that a good citizen is anything more than a thoroughly efficient and serviceable member of society, one with all his powers of mind and body under control is a hampering superstition which it is hoped may soon disappear from educational discussion." Dewey—"Moral Principles in Education." (Houghton Mifflin, 1909, p. 9.)

CHAPTER VIII

THE PRINCIPAL FACTOR IN THE DEVELOPMENT OF DEMOCRATIC CITIZENSHIP

A liberal view of Education, Citizenship, and Democracy makes them but three aspects of one process: the development of individuals through an ever-increasing number, variety, and intensity of interrelationships.

Certain fundamental principles of economic social and mental life underlie that development.

Certain institutions have grown to be the principal factors in the control of that development.

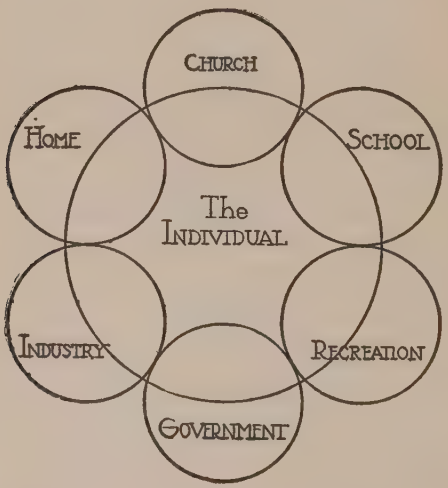
The problem of democratic citizenship can be solved by the conscious guidance and control of these principles and institutions.

The public school needs to be revised to meet all the social and educational needs of the community. Such an enlarged institution would be the chief factor in the development of democratic citizenship.

The Industrial Revolution released many forces that are beyond the definite control of any small number of persons. Ever greater production and specializa-

tion, ever improving transportation and traveling facilities, ever speedier, wider, easier communication, is demanding wider and more inclusive organizations. The older institutions must either follow the mode of thought and action that this expansion demands or be eliminated. For better or for worse, civilization is committed to a policy that it cannot forego for some time. Pretty sentiments of one kind or another must give way to the demands of an expanding coöperative economy.

The present situation can be seen in the diagram below:



The spheres are constantly changing. Some are expanding; some are contracting. Each is more and more involved in the other. The individual is always facing a more and more difficult problem of adjusting

himself to these spheres, and adjusting as far as he is able to do so, the spheres to each other.

The social situation in which the individual finds himself is a real one. It is more involved than that of any previous generation. While the philosophers of Greece may have discussed the problem of society and the individual most profoundly, the modern man is apt to think that they have left us with little more than abstractions and sophistries. Ancient theories and the facts of modern life are becoming two entirely different considerations. The individual today must face the facts of life and interpret them for practical purposes.

It is difficult to make a proper appraisal of the present situation. Deductions from it are more difficult. Some appraisals and some deductions, however, are necessary. The struggle for mere existence sets a definite limit to watchful waiting. Some kind of action is the demand of every hour.

The scientific movement has given a new hope to action. Old fears and prejudices are brushed aside. A liberated race is made free to attack the problems before it in the way that seems best. The rules of the game of life are reduced to the rules of life itself. The race is no longer required to meet the circumstances of its environment and at the same time be true to certain extraneous principles or theories. The approved way becomes the most efficient way out.

"The day is at hand when it shall be realized on this consecrated soil—a new Freedom—a liberty widened and deepened to watch the broadened life of man in modern America restoring to him in every way the control of his government, throwing wide all gates of lawful enterprise, unfettering his energies, and warming the generous impulses of his heart—a process of

release, emancipation, and aspiration. The airs, that filled the sails of the caravals of Columbus, gave the promise and boast of magnificent opportunity in which America dare not fail." (Wilson—"The New Freedom," p. 294.)

The following principles were formulated for making free activity more satisfactory. They are for the guidance of good citizens in the industrial democracy of the present day. They are broad and of a tentative nature. They grew out of the study of the previous pages. They are submitted as one hypothesis for the education of a proper citizenship for a modern democracy, such as is in the process of development in the United States. They are the bases of a policy of conscious guidance and control.

1. **The Principle of Human Nature.**—Every individual must be taken, by every institution, just as he is. An individual is not indifferent clay for a potter's hand. He is more like a "bundle of instincts" and capacities of varying degrees. He has a nature that can be modified but only within limits. He has aims *in* him which may mean more *to* him than any aim *for* him ever devised. The individual is a fact that cannot be ignored by any institution planned for his betterment. This principle does not rest upon the infallibility of original nature on the predetermination of character although it does make original nature a tremendous factor in social organization. We must take a man as he is, but not forget what he may become under the most favorable conditions.

2. **The Principle of Human Rights.**—Human nature has inherent rights. Among these are life, liberty and the pursuit of happiness found in striving for fuller and fuller living. Every individual must have

the right to engage in such a forward-looking program, as his native endowments would warrant.

The native equipment of man constitutes the choicest of all natural resources. The development of each resource depends upon the development of this one resource. Exploitation here is most wasteful and irreparable. Every individual should develop as far as his native equipment allows. Arrested development anywhere must be explained by social justice.

Every type of opportunity must be afforded every type of talent. There must be as many associations as there are human capacities.

This forward-looking plan of activity for every individual must begin with the present and consider no more of the future than one can reasonably be expected to appreciate in any definite manner. The individual should live one day at a time. Preparation for the future is thereby best made.

All men are equal but not identical. Therefore the plan of one may be considerably at variance with that of another.

3. The Principle of Duty.—The general application of the two foregoing principles demands recognition of a third: every individual must adjust his personal plan to the plans of others.

A minimum of life's essentials must be provided for each. The measure of that minimum is the measure of the degree of civilization the group has attained. It is therefore the chief concern of the group to increase that minimum. Special endowments may warrant a station above that afforded by society's essentials but special privileges of an arbitrary sort need not be recognized.

The success of each individual plan of activity is so

dependent upon success of every plan of activity that individuals are led to see the value of thinking and acting upon larger motives than that of the self.

One man's rights become the other's duties and vice versa. As interdependence constantly increases, the principle of duty must become more effective.

4. The Principle of Intelligence.—The complexity of the situation evolved by the foregoing principles, makes intelligence necessary. Intelligence is the ability to grasp the facts of a situation, to make a logical deduction from them and to execute a proper reaction to them.

Every individual should know the facts, keep informed and come to his own conclusions. Only the authority of facts and logic should move him.

Every individual must know enough to act wisely in every situation in which he finds himself. No one should disconnect himself from the major sources of information if he desires to continue on a forward-looking program in a forward-looking society. Intelligence should lend a dignity to coöperative enterprise.

5. The Principle of Idealism.—The heart of democracy is in its purpose. That purpose demands an abiding faith in humanity as it is and as it may become, if given a fuller opportunity.

Every individual must study his plan of activity and that of others to see whether society is moving. His hopes must mingle with his vision, so that he can see things as they might become under conditions that it is possible to create.

No two have the same faith in the future. But any faith should meet five standards of value. Faith should be—

a. *Genuine:* real, not too far removed from the facts, revealed by the senses.

b. *Intelligent:* not without some reliable data.

c. *Sincere:* not for effect or duplicity.

d. *Respectful:* of other faiths that differ from it, not merely tolerant or condescending.

e. *Active:* in realizing its purposes.

These standards must come in the order listed to have meaning.

Every individual in the United States should have a particular faith in the purpose of American Democracy. This faith should have a special significance in a crisis.

6. **The Principle of Efficient Conduct.**—Every individual must stand at the point where ideals and actualities meet. He must be able to decide which shall take precedence over the other. He must know when to conform and when to oppose. He must always be loyal to all the groups with which he is associated but never servile. Life to him is one of give and take.

Efficient conduct demands good health and a buoyant spirit.

These six principles lay the foundations for a program that will develop the kind of culture that was outlined on chapter six. These principles must be considered as one. Each is limited by the other.

These principles demand a point of view that is at once—

a. Social—all relationships are considered.

b. Dynamic—all is considered in flux.

c. Historical—all is considered in its sequence.

d. Ideational—all is considered moving toward goals.

e. Scientific—all means and ends are considered in the process.

f. Realistic—all is made subject to the senses.

g. Rationalistic—all is based on fact and logic.

h. Personal—all is considered dependent upon persons.

i. Individual—all is considered for the benefit of individuals.

The implications from these principles touch every aspect of human life. The reader is free to make any deductions he thinks proper. We are more particularly interested in the implications of these principles for the education of citizens. The following are submitted for study:

1. Every local community (city, town, and county) should organize institutions fully able to meet all the educational needs of each member as well as to provide social activities for the development of social consciousness. Elaborate "community centers" should take the place of the "little red school house."

2. Particular types of persons should be required by law to attend these community centers.

a. All children during certain ages (six (?) to eighteen (?)).

The law recently voted into effect in Oregon, abolishing all private schools for children, is a move in this direction.

b. Illiterate adults who are capable of learning.

c. Literate foreigners who are unable to read or speak English.

3. Each state should provide an adequate organization for aiding the educational and social efforts of the local communities within its jurisdiction and in a measure for equalizing the educational and social opportunities of all its local communities.

4. The United States government should provide an adequate organization for aiding that of the states and in a measure for equalizing the educational and social opportunities of the various states.
5. All these organizations and institutions should be
   a. Supported by public taxation.
   b. Open to all on equal terms.
   c. Free as far as possible.

These implications and others of similar nature focus the attention of the student upon the character of the "community center." How should it be organized? What opportunities should it afford for the various groups of people? What specific courses of study should it offer? What social activities should it provide? These are difficult questions but they are not new. Many thinkers have attempted to answer them. (Week's "The People's School"; Ward, "The Social Center"; etc.)

A school organization which aims to meet all the educational needs of a community as well as to provide abundant opportunities for making the community a social entity tending to rise above factions, cliques, and cults, is not easy to define in concrete and practical terms. However that must be done if the hopes and inspiration of the American people are to be secured, if democratic institutions are to be preserved and perpetuated in American Society.

To understand more fully the theory and practice involved in this comprehensive organization we shall analyze in detail its meaning for one part of it—the elementary school. The rest of the study will be given to that one element in the whole organization of a democratic system of citizenship education. Through it one may infer what might be required elsewhere.

Suggested Readings

Marot—"The Creative Impulse in Industry."
Hart—"Community Organization."
Weeks—"The People's School."

Questions For Further Discussion

1. What is the chief problem of every individual in a democracy?
2. How did the invention and application of the steam engine affect that problem?
3. How did the industrial revolution affect the problem of education?
4. Why must industrial society establish an all-embracing, comprehensive school system?
5. What educational needs could such a system meet that are not being adequately met today?
6. Criticize each principle of education, democracy, and citizenship presented here.
7. Formulate other principles where these prove inadequate.
8. What forces in society oppose the complete development of democratic social organization?
9. Why is education the most socializing force in an industrial democracy?
10. What has Science contributed toward the solution of modern problems?

CHAPTER IX

THE DEMAND FOR A NEW EMPHASIS IN THE ELEMENTARY CURRICULUM

The principles developed in the preceding chapter do not necessarily demand a radical revision of the present organization of the curriculum by subjects.

Four particular reforms must be initiated in the elementary curriculum to insure a more efficient development of democratic citizenship.

In the first place, a new emphasis upon conduct outcomes must be made in every subject that is now being offered. This new emphasis will be discussed in Chapter Nine.

In the second place, more opportunities must be provided for coöperative activity. This is the theme of Chapter Ten.

In the third place, a social science course of study must be introduced. A detailed course is presented in Chapter Eleven.

In the fourth place, a more democratic method must be pursued. One interpretation of such method is analyzed in Chapter Twelve.

> The constant emphasis throughout the succeeding chapters is upon service rather than scholarship.
>
> Conduct for service requires a subject matter more closely identified with the life of the times and a more democratic method of instruction, than does scholarship for the mere accummulation of inert facts.

A survey of the common branches of the elementary school curriculum from the point of view developed in the preceding chapter reveals the necessity for a new emphasis upon conduct outcomes. But intelligent behavior in a dynamic, industrial democracy is a very complicated and persistent problem, too involved to be met by such simple courses of study as are generally being offered. As one contrasts life in school with that surrounding it, one is tempted to doubt the seriousness of curriculum makers.

Consider the ordinary elementary curriculum. The unwarranted poverty of subject matter stands in marked contrast to the richness of modern life. The great stress upon information, so much of which is of doubtful value, strikes a discordant note in a world of constant activity and of proved values. The elaborate provisions for needs which may become real at some future time and the indifference toward those which are now in such evidence on all sides, reverses the policy of a world almost overwhelmed with immediate interests and compelled literally to do first things first. Conduct for the here and the now requires a curriculum as rich, as pulsating, as immediately practical as is modern life. The new emphasis would make the school more closely identified with the life of the times.

Consider the common practices of the classroom teacher and the supervisor. Will the development of a blind docility meet the demands of a competitive and a coöperative democracy for wise and progressive leadership? The undue prominence afforded the overlords of our children reverses the policy of the world intent upon training its servants to more respectful labor. Is it good economy to give increased attention to the maladjusted child? Business today makes investments according to returns. Should every one be forced to the dead level of mediocrity? Society is ever of the *competent* people, by the *especially equipped* people and for all the peoples deemed worthy of investment. The new emphasis upon conduct requires a democratic method. This will be discussed more fully in Chapter XII.

No new subject needs to be added to the present curriculum in order to make conduct more socially efficient. Professor Jenks expresses the truth: "No special formal training with separate textbooks need be given, perhaps, in economics or even in civil government until college is reached, if the teachers are thoroughly alive to the opportunities for such training in kindred subjects." ("Citizenship and the Schools," 1906, p. 22.) The citizenship values in the common branches need recognition and development. These values may be more readily seen by challenging each item of the various subjects by three questions:—

1. How does it affect conduct? (Or how can it be made to affect the proper kind of conduct or what would develop such conduct more efficiently?)

2. To what extent is it of immediate use? (Or to what extent can it be made of immediate use? Or what may be substituted of more immediate value?)

3. How can it be taught in a democratic manner?

With these three questions in mind let us hastily survey the common branches and briefly indicate their possibilities for educating citizens in a democratic society. The reader should supplement this treatment at length.

Reading.—The good citizen not only *can read* and *does read,* but *reads literature* of an energizing quality. The elementary school must provide for the development of these three types of literacy.

Children want to read. How can they be taught to read speedily and with a high degree of comprehension? The psychologist must help the teacher analyze the process and develop a technique for efficient silent reading. For a few particularly interested and gifted children, the same must be done for oral reading. Reading skill must be developed without the waste of time and energy that so frequently accompanies it. (See Huey's "Psychology of Reading.")

While children are mastering the reading technique involving a scientific procedure, the desire to read must be kept alive. There is too little difference between not being able to read and not reading, to justify the waste of public funds on those who will not read after they are taught. How can we keep children interested in books and current literature? is a question of equal importance to that of developing the skill required for using them.

There is one way of not making children persistent readers—prescribing a course that considers the taste of every one but that of the children. It must be remembered that the children are the schools' customers and that the school shows little ability in salesmanship when it unduly pushes certain favored wares. Granted

that it is necessary for every one to read "the things that are worth while," the question is still one of policy in accomplishing such a lofty aim.

Boys frequently desire to read the tales of western life and girls frequently get interested in maudlin stories. We should be glad that they are reading anything! Technique is being developed and tastes are being refined for the better with little or no outside influence. When a child who has been reading trashy stories goes astray one should not hastily come to any conclusion as to the relation between the two experiences. "Post hoc ergo, propter hoc." Teachers must take a more liberal view of what constitutes a children's library. Professor Meriam presents an extended list of books read by ten or more pupils in three years. ("Child Life and the Curriculum," pp. 468-478.)

Every opportunity should be afforded those who are improving their literary taste. The classics must be available although they should not continue the monopoly they so long have enjoyed. Some will never reach that discriminating age in reading which prefers Shakespeare and Milton to Stevenson or even McCutcheon. Will all in the grades ever develop such taste? Not if we are to trust the findings of Professor Dunn. ("Children's Interest in Reading," A Teachers' College Contribution.)

Good citizenship requires expert reading ability, wide reading experience, and a literary taste that is constantly improving. Prescribed courses of rigid character will defeat their aim as well as the aim of democratic citizenship. Adult standards here, as elsewhere, tend to check that which needs more encouragement, if those standards are ever to be approximated.

Writing.—Because the good citizen values his time,

he writes as fast as he can; because he values the time of his friends, he writes so that they can read what he has written. "Speed to write—speed to read," is his only standard of penmanship. With that he dismisses the whole problem of how he shall write. The question concerning what he shall write becomes increasingly more important as he proceeds.

Composition Lessons.—Those which help the student organize and present his thought are beneficial to good citizenship. Lessons that are limited to the mere forms of expression are valueless. They are apt to train children "to say something" instead of giving them experience which enables them "to have something to say."

The good citizen must "have something to say." The "drive" in his message will bring to his attention his composition difficulties. The "drive" will also make him anxious for proper guidance. The teacher "can sell her line" to one who feels the need of it. (Wilson—"The Motivation of School Work.")

Grammar.—The good citizen makes "the garb of diction fit the form of thought" according to the most advanced ideas of artistic design. He is interested in grammar to the extent that it refines his English. Some types of formal grammar are no more necessary than definite composition periods for realizing the one legitimate purpose of the subject.

The home and the child's playmates influence his speech as much as the school. He must adapt his language to every phase of his environment just as he adapts his manners. The school may aid him in language adaptation or further complicate his problem through formal grammar rules.

One teacher in a downtown school of a large city,

made it part of her daily duty to note grammatical errors. She finally had a list of sixty-three. Few classes would have many more; no one child would have as many. She then planned a crusade against one error at a time. After one was attacked and fairly well removed, she advanced to another. A member of the class was chosen in each case to prevent his fellow students from backsliding. Just enough grammar was taught to rationalize her instruction. She was accomplishing the purpose of the subject without a formal course.

Incidental teaching of the formal subjects is receiving greater emphasis each year. All that is required of the elementary branches may be taught about the activities of children. But the difficulties in the way of an extreme application of this theory are readily seen.

Spelling.—Director Ayres contends for the teaching of such words in spelling as the children employ in composition and letter writing. He recommends a list about one-tenth of that ordinarily given.

Professor Thorndike contends that the ability to spell more words would lead a person to use more. The little boy who defined a synonym as a "word you use when you cannot spell the one you want," states the issue.

Persons have three vocabularies: writing, speaking, and reading. Their numerical value is in this order. Spelling concerns itself with the first. What it should include is well established. (Thorndike's "Word Book.") How these words should be taught is fairly well established. (Pryor and Pittman—"A Guide to the Teaching of Spelling," Macmillan, 1921.)

Practical Arts.—The children of the elementary

school are interested in the Household and Industrial Arts that afford them opportunities for engaging in productive activities.

Boys and girls do not differ very much in such interest. As citizens they need to know something about the fundamental needs of life—food, clothing, and shelter; they should appreciate the economic and artistic values in that which supplies those needs; they should have a wholesome attitude toward those who supply those needs.

The members of the class who tried to build a doll house will not only increase their information and skill but they will look with greater interest at the carpenter. "The Songs of Labor" are not so effective in teaching a democratic attitude toward the men who work as these school occupations. (Speyer "School Curriculum." Teachers' College.)

Fine Arts.—The development of art appreciation is the chief demand of good citizenship upon the art subjects. Design and technique are for the especially endowed, who should be encouraged to develop themselves but not made to set the standards for less gifted in those fields.

Wall paper designing can perform two functions: lead to an appreciation of art in wall paper and lead to the study of the wall paper industry. One can hardly engage in the former intelligently without knowing a great deal about the latter. The same principle applies in the other lines. Fine art should bind the knowledge of the means of production and the standards of wise and economical consumption.

In the lower grades the fine arts and the practical arts afford opportunity for play. The difference between drawing a house and making one is a difference

in degree rather than in kind. The problem of the teacher in both cases is one of making the play most worth while.

The selection of pictures for the school room, the organization of the school room, and the dress of the teacher will help toward the development of art standards that may be of practical service to the children.

WINSLOW—"Industrial Arts in the School."

SARGENT—"How Children Learn to Draw." Ginn and Company.

BURRAGE AND BAILEY—"School Sanitation and Decoration." Heath and Company.

Hygiene.—Social efficiency demands a maximum of health on the part of every one in the community. The school is frequently a contributing cause of lowered vitality. The unnatural positions caused by the peculiar organization of the classroom, leads to many serious defects. The school should prevent such defects rather than make elaborate preparations for overcoming them. Proper food, fresh air, and pure water, as well as the freedom of spontaneous exercise in which children naturally engage is more necessary to their health than bits of anatomy, physiology, hygiene, and formal calesthenics. There should be little room in a properly planned and properly conducted elementary school for formal instruction in that which is but a byproduct of proper living. There is something fundamentally wrong in any system which makes its pupils less healthy in June than they were in September.

BANCROFT, J.—"Games." Macmillan.

CURTIS, S. H.—"Education Through Play."

GULICK, Luther H.—"The Healthful Art of Dancing." Doubleday, Page & Co.

Lee, Joseph—"Play in Education." The Macmillan Co.

Reilly, F. J.—"Rational Athletics for Boys." D. C. Heath & Co.

Singing.—More time should be given to the singing of songs children love to sing, the songs of the day, the songs of patriotism, and the folk songs. It is to be doubted whether any children should be given the opportunity for developing instrumental technique before twelve years of age.

The appreciation of good music can be developed by phonograph concerts, special programs given by talented musicians of the city, occasional song festivals, dances, and entertainments. (Farnsworth—"Education Through Music," The American Book Co.)

Arithmetic.—The psychology of the subject is better understood than its sociology. One can see the difference between these two aspects of the subject by analyzing Thorndike's "Psychology of Arithmetic," The Connorsville Course of Study in Arithmetic (Connorsville, Indiana), or Doctor Wilson's contribution (Wilson, G. M., "Social Usage of Arithmetic, T. C.).

An appreciation of the quantitative aspects of the various elements of community life is more important than facility in adding and subtracting the large numbers that make so much drill necessary. The elementary school needs to give more time to concrete experiences that involve quantitative relationships and less time to highly involved technique in numbers. Why should one spend hours developing a mathematical ability that is not needed at the time or desired and which can be easily developed later when it is needed

and desired? Why make adding machines of children at the expense of developing creative impulses that invent adding machines? Experiences in quantitative relationships and opportunities for invention are denied children. Drills are given a place disproportionate to their value. ("Type Studies," J. W. Hall and A. C. K. Hall. Warwick and York.)

History.—As a special subject, History may be reserved for the Junior High School. The purposes of the subject may be realized best in such a social science course of study as is outlined in the following chapter. The fundamental purposes of the subject should be kept in mind, however, since all material must be presented in its time relationships.

Men study history with many different objectives in view. Librarians tell us that it ranks second to literature in the number of books that are taken from the shelves. Why is this so? Allow me to present in briefest outline what more than a thousand prospective teachers and many more teachers in service have given me as their reason for reading this subject.

The great majority of persons read history books for the same reason that leads them to literature. They find their recreation there. History furnishes one with a good pastime. Folks take to it. It is a good hobby and one that is frequently ridden. Roosevelt's "Winning of the West" is absorbingly interesting aside from the fact of its historical nature. It is a question whether Franklin's "Autobiography" is of greater literary or historical value. Roosevelt, Wilson, and many others have written volumes about "History as Literature" and every one recognizes all literature as but one phase of history. There are many books of slight literary value that are popular because of the facts

they present of the past. The past in almost any of its aspects is so captivating that it becomes a recreational factor in the lives of many people.

Many persons study history in order to find a way of meeting their problems, if not actually to discover solutions to them. There is a growing tendency to preface scientific treatises with one or more chapters of a historical nature. Current literature is "a babel of sounds" to those who know little or nothing of the past. "What's happening in Europe" and what is happening everywhere else becomes an increasingly hopeless mystery to those who are ignorant of history. The solution of every problem rests upon one's knowledge of historical backgrounds and developments. The past is the past of the present and so is its only trustworthy interpretation. This knowledge of how present difficulty came to arise guides one's attack upon it as well as directs one's thought of what is to come. Every problem must be attacked from the historical point of view.

History is also read for the ascertainment of ideals. The earnest student of history sees great verities behind the activity of the ages. While actors and scenery are ever changing, the great drama of man reveals certain things that change not. Love, justice, purity, virility, righteousness, intelligent, loyalty, or patriotism are seen to be the only abiding foundations upon which nations and individuals can build. History thus differentiates between the variables and the constants in life. A study of the past determines the permanent and the transient elements in the present. Münsterberg developed his "Eternal Values" from history, just as Saint Paul learned of the way in which he should go, by following the history of his race, as it was re-

corded in the Pentateuch. The method of the moralist and religionist is largely of a historical nature.

Any one who wants an angle of vision that reveals things in their proper relation and sequence must study history. Perspective is impossible without it. Intimacy with the past gives one the bird's-eye view and also the toad's-eye view, which is so necessary and so often ignored in our thought of perspective. Through these two views, one can see the thing as a whole or any part of it in the finest analysis. Robinson, in a masterful chapter in his "The New History," called the "Spirit of the Conservative," indicates the perspective of a developing progress in history. Any sane person who is convinced of this inherent law of progress sees the hopelessness of attempting to interfere with its fullest development. To get the perspective of progress is to be progressive—that is, forward-looking and forward-moving. History develops perspective.

Some people go to history to get a much-needed shock. History can lift one out of ruts, into which minds are so apt to fall. Minds are like the heavenly bodies—they move in orbits. The more history the mind pursues, the greater its orbit becomes. The striking contrasts and the subtle similarities it affords on every page shock one out of the narrow confines of the here and now. History is a wholesome jar to conventional thought, passive acquiescence, and traditional activity. The past offers criticism of the present to make the future what it should be. Historical knowledge is a dynamic force. The unconscious development of the race through the wasteful process of trial and result is electrified into the conscious guidance and control of all activity. In "Man's Supreme Inheritance" Alexander found this truth through history as

well as anatomy and psychology. While the psychologists were investigating reason as a mental power and the philosophers were arguing its value, the historians were discovering the gradual abdication of chance in favor of reason.

History is satisfying. The past is irresistible. Persons take to it as ducks take to water and for the same reason—instinct. There is present in every one a kind of *history instinct* that demands expression. At a very early age the child begins his inquiry into the past. How did I get here? What was before me? What was before father? Before his father? And so on without end. As with all instincts, this one of history may be developed into a vice or into a virtue; into the vice of believing all things without investigation, or into the virtue of intelligent inquiry and suspended judgments. Our anxiety to know the past should not hide the great fact from us that the overwhelming majority of the facts are lost to us.

There is one other legitimate reason for looking into history books. There is a vast amount of the past that is known and should be known for no better or worse reason than that included in certain conventions of a harmless sort. For instance, what kind of American would one be if he did not know that something of importance happened in 1776, or that the name Columbus is famous for other reasons than that Ohio so called its capital? No one would seek the justification of all his knowledge of history by this standard of conventionality; nor would one deny conventionality a place here, equal to that afforded it in every other phase of life.

Geography.—This subject is generally a complex of several subjects. Much of what is usually included in Geography and Nature Study really belongs to such a

Social Science Course of Study as is outlined in the following chapter; much of what is usually included belongs to a General Science Course of Study. There should be a place in the elementary school for both of these courses.

General Science, properly taught, would serve as an introduction to the various physical and biological sciences taught in the upper grades as well as help in counteracting the many superstitions, still extant, which make men enslaved by the very inheritance they should employ to their own advantage with neither fear nor trembling. The basis for scientific method can hardly be laid at too early an age.

After general and social science is subtracted from geography there still remains a vast amount of material worthy of elementary school children. Geography is the study of the world as the home of man and as such must be known by citizens young and old. The good citizen is thoroughly acquainted with his immediate locality, his state, his nation and his world. He seeks an acquaintance with the bounty of natural resources and the coöperative economy that is making so much of it for the common good.

The elementary grades can readily dispense with the usual logical treatment of the nations, continents, exports, imports, etc. The children have many real interests that may lead them to the very ends of the earth. Around such interests all the geography worth knowing and using can be taught.

The following is a list of interests employed to teach the Geography of the fifth grade. They are organized in such a way as to be of service throughout the grades.

1. **Collections.**—A class may learn a great deal of the earth as the home of man while making a collection of postals, stamps, stones, pictures, charts, etc.

2. **Reports.**—The government issues weather reports, pamphlets on all kinds of subjects, statistics, etc., which should be known and which can be used to teach Geography.

3. **Excursions.**—After the rain a class can get first hand acquaintance with most of nature's phenomena. All of local geography should be taught through experience.

4. **Current Literature.**—Newspapers and magazines are filled with subjects of timely interest with geography possibilities. The geography magazines are always attractive. Bumper crops, elections, strikes, wars, and rumors of wars, etc., need the background geography alone can supply.

5. **Enterprises.**—The wonders of the world are no longer seven in number. They are legion. Each may serve to teach much of what is required by children and courses of study.

a. *Industrial.*—Expositions, moving-pictures (Los Angeles), automobiles (Detroit), etc.

b. *Commercial.*—Good roads (The Lincoln Highway), advertisers' samples, etc.

c. *Recreational.*—Theatrical circuits, resorts, hunting grounds, public reserves, etc.

d. *Governmental.*—Panama Canal, the Niagara Falls, Yellowstone Park, Roosevelt Dam, etc.

e. *Domestic.*—The *hinterland* of the pantry, how clothes are made, etc.

f. *Religious.*—Missionary endeavors, Livingston in Africa, etc.

Children are interested in the world in which they live. That interest is sufficient to carry through any course in geography that is not too tedious.

Geography as well as History has a moral objective. This need not be made too obvious. But as the study continues, children should begin to appreciate the interdependence of men and of nations and so see a real brotherhood of man.

For Further Study

Bonser—"The Elementary School Curriculum."
Bobbitt—"What the Schools Teach and Might Teach."
Rapeer—"Teaching Elementary School Subjects."
Strayer—"A Brief Course in the Teaching Process."

Questions For Group Discussion

1. List the elementary school subjects in the order of their value for conduct. The parts of each subject.
2. How can the teacher make each subject to function in the lives of the children?
3. What emphasis must be made in every subject to make it realize the principles of Chapter VIII?
4. Is a good habit one that controls the individual or one which the individual can control?
5. To what extent should the children determine the character of their habits?
6. What do you understand by motivation of school work?
7. What part of the day should be given to book work, to free activities and to the shop?
8. Why should every good citizen have an occupation by which he can earn a living?
9. How can the elementary school lay the foundations for vocational education?
10. Would it be possible to organize a course of study without giving a place of subjects as such?

CHAPTER X

SOCIAL ACTIVITIES IN THE GRADES

There is no good reason for limiting the activity of the school to book learning.

The number of activities that lead to efficient social living and knowledge, is greater than the teacher of any grade can employ. Selection is therefore necessary.

The lower down in the grades one goes the more provisions should one find for social activity of the non-book learning type.

No grade in the elementary school should spend less than one-half of its time in social enterprises of the more active kind.

A survey of the social activities carried on by the public schools and the suggestions stimulated by such a survey, would reveal a formidable number of possible activities for the elementary grades. The teacher could examine such a compilation and select those best suited to her grade. Her knowledge of "salesmanship" will tell her how many of these activities she can "sell" to her particular group of children; her knowledge of democracy will tell her how many of these activities should be selected for them.

The following pages suggest some practical means whereby the energies of elementary school children

may be directed for the development of vital social relationships among themselves. The six principles underlying any social program, and the ideals of democratic social character outlined in foregoing chapters should be kept in mind while studying the various activities presented here.

1. Independent Children's Organizations.—Group consciousness is a desirable element in democratic citizenship. Group loyalty has certain missions to fulfill. But the number and variety of groups to which any one good citizen is related, is such as to make many allegiances necessary. These allegiances should not be opposed to each other, however opposed each may be to rival groups. A healthy rivalry as well as an effective coöperation can therefore be developed along many lines.

Every school class should be effectively organized. Every department as well as the school could be organized. The teacher interested in developing good citizenship habits and skills, knowledge, attitudes, and appreciations in her children will not let any opportunity pass for guiding the children in any legitimate group organization. It is her responsibility to make such organization become an efficient experience in the development of democratic ideals and practice.

A wise and progressive leader of children recognizes her limitations in exercising her influence upon group organization. Democracy cannot be forced from without—"government is by the consent of the governed." "The majority rule." The group must learn as individuals learn—through trial and results. Effective organization on a large scale can only result from many attempts at organizing small groups.

De Tocqueville likened a growing democracy to a

number of men on a raft, in a more or less turbulent sea. They may be uncomfortable but as long as they hold on to the planks, they need not fear drowning. He likened a well-established autocracy to a commodious ocean liner with varying degrees of comfort for its passengers. Its speed and assurance are satisfying. But if the liner ever strikes an iceberg or a rock, its fate is sealed and the fate of those on board. The democratic way may be extravagant, slow, circuitous, but it never leads to absolute destruction. Short cuts to the ends democracy seeks are full of hazard. Democracy has its methods as well as its aims.

The standards of grade children are not those of adults. The wise leader refrains from setting standards other than those of child nature. Modifications of Roberts' rules of order are sometimes necessary.

There may be a sufficient democratic impulse present in a school to warrant student self-government, but that is very unlikely. It is difficult to conceive of elementary grade children developing a spirit that the race has hardly felt sufficiently to be ready for its full expression in government. It is hardly likely that children in any school will show greater democratic tendencies than are ordinarily found in the teaching staff. But where that spirit is manifest it should be encouraged to the limit of its possibilities. "A school city" should be allowed to develop from these smaller units of school organization if that is possible without the initiatives arising in the teachers themselves. In no case should organization be more involved than the actual situation would justify. Democracy is not a plaything.

There are many vital purposes that should lead to

students' organizations. The school lunches, the class paper or school paper, the purchase of supplies, recreational enterprises, hobbies for leisure, larger civic interests, etc., give abundant opportunity for group organization. The purpose is the heart of the organization. The heart should be a pulsating, life-giving power.

2. **Affiliated Children's Organizations.**—It is difficult to imagine any class in the elementary school that would not be interested in establishing one or more of the following organizations of national interest:

The Junior Red Cross.
The Red Star League.
An Audubon Society.
A Burroughs Club.
Camp Fire Girls.
Boy Scouts.
Junior Police.
Coöperative Consumers League.
Anti-Tuberculosis League.
Anti-Child Labor Association.
Various Hobby Associations.
A Reading Circle.
A Meliorist Club.
A Hikers Club.
A School City.
A Playground Association.

The government of such organizations must be of the students, by the students, and for the students to provide experiences that make for the development of democratic citizenship. Only a minimum of adult guidance is necessary.

3. **Occasional Organizations for Campaigns.**—There are special needs that require the special organi-

zation of various groups of elementary school children. Certain campaigns must be inaugurated for specific ends that are easily appreciated by the larger number. The following are suggestive:

Spring Clean Up Campaigns.

(Desks, rooms, halls, yard, neighborhood lots, sign boards.)

Clean Up—Paint Up Campaigns.

Anti-Fly and Moth Campaigns.

Safety First Campaigns.

Anti-Cigarette Campaigns.

Anti-Gossip Campaigns.

Anti-Noise Campaigns.

Anti-Child Labor Day.

Clean Speech Week.

The Weekly Question.

Campaign for Special Funds.

European Relief.

Local Orphanages.

Honesty Meetings.

Few schools could not find profit in some of these aggressive undertakings to make the community better. Children, as well as adults, must recognize much of the communities' business as their own. "This is your business—make it personal."

A campaign must be short and vigorous to be effective. The zeal manifested in war enterprises must carry over into these civic campaigns. The true patriot needs a fighting spirit to make his days of peace as victorious as those in war.

There is usually an auspicious time for each of these campaigns. They should be inaugurated "when the time is ripe." The organization must follow the democratic procedure. However the teacher may assume a

more important rôle here than in the students' organizations listed above.

Every once in a while a tattler came to a teacher with some direful tale. It did not take many such experiences to make her feel the necessity for having an understanding with her pupils about tattling. One day she approached the class with this problem—when should one tell the teacher about some other member of the school?

Out of the discussion three questions were formulated which had to be answered affirmatively before one could report an observation to the teacher—or to a fellow student.

1. Is the story true? (Is it the truth, the whole truth, and nothing but the truth?) For instance one might say that the Bible contains the words "there is no God," but mislead the ignorant to a false value of the Bible because the words preceding these were omitted—"a fool hath said in his heart."

Who would desire to report an untruth? But grant that the story is true.

2. Is it necessary for the person to whom the story is told to know it? There are many things that are true that need not be known. There are certain things that a teacher need not know—should not know. Why should one tell matters to persons not concerned with them? But grant that the story is necessary.

3. What plan should be devised for the benefit of the person about whom the story is told? Kindness demands that something must be done for the unfortunate one. Good citizens conspire together for the good of all—especially for the derelict.

The class printed posters with these three questions on them. A day was set aside for an especial effort to

stop gossip. Slogans were adopted. "Bury the Hammer," "Stop Tattling," "Say the kind word." "Dame Gossip is not welcome here," etc. The whole school became interested.

One class studied the problem from its legal aspects. What is libel and slander? When is a newspaper liable for suit? etc. Another class demonstrated its ingenuity and insight by displaying this acrostic:

G—entlemen
O—ppose
S—landerous
S—tories
I —ndicting
P—eople.

A glorious man of old reminded his generation that "the tongue can no man control," but that does not mean that man should not try. Slander, gossip, and the loosely wagging tongue are anti-social. They should be curbed.

Campaigns keep children aggressive. They tend to counteract the influences by which the overorganization of society makes docility a primal virtue. "He is getting on" too frequently means that one is losing his personality in the struggle for gaining a place. A world gained is poor compensation for the loss of one's soul!

The elementary course of study is sometimes administered in such homeopathic doses that before a pupil is aware of it, he drops into the lifelessness of one who has come under the influence of an opiate. A French philosopher reminds us about the child: "Remember—he is alive." Campaigns keep him so.

In the Milwaukee Continuation School the Principal puts before each weekly assembly of students one

challenging civic question for their consideration. The course is really a series of campaigns for a better understanding between citizens of a great city. One illustration may serve to indicate its effectiveness.

A girl student had reported to the principal the loss of a dress she had sent to the dry cleaner. The garment had been sent without a flaw. On its return it was full of holes. The girl expressed her desire to flay the dry cleaner. What else could she do?

The case was brought before the student body and before the assembly time was over, every one had been lead from a righteous indignation of dry cleaning practices to a thorough understanding of the methods of textile manufacturers who weave poor materials in with the good. "We shall know each other better when the mists have rolled away." Vigorous debate, plenty of feeling, a few facts and the blame is fixed. The class had learned a great lesson of putting "the oil where the squeak is."

These assemblies about the weekly question constitute the best method for conducting systematic campaigns for a better understanding of social relationships. The question must be broad enough to interest the majority and of sufficient intensity to impress that majority with its importance. Sufficient data must be presented to make more intelligent conduct possible after the discussion ceases.

Speyer School conducted a campaign against flies. Every grade took part. Poems about flies were collected. Some were really touching in their plea for this "harmless friend in the house" which has become "the deadly carrier of terrible diseases." Slogans were made. Posters were designed. Programs were ar-

ranged. The pestilential influence was considerably lessened.

In St. Louis money was paid to children for the flies they brought into police stations. Is there any reason why children should not coöperate with the larger civic groups for mutual benefit? Efficient teachers make such coöperation energizing and full of higher intellectual interests.

b. Personal Matters for the Consideration of Citizens.—Human contacts increase with the development of democracy. It is the business of the good citizen to make those contacts without offense. A bad breath, needlessly untidy clothes, and a depressing spirit are offensive to all with whom they come into contact. The good citizen would not allow any one to take reasonable offense at anything he does.

There are many ways for directing the activity of children by making them interested in their personal affairs. The following are suggestive:

a. Periodical Inspection.
   - Shoes.
   - Hair.
   - Finger Nails.
   - Dress, Body.
   - Posture.
   - Sex.
   - Tooth Brush Drills.
   - Ventilation Committees.

b. Thrift Enterprises:
   - School Banks.
   - Selling Waste Paper, etc. for School Fund.
   - Making Over Clothes for Gifts.
   - Personal Health Rating Cards.
   - Morale Through Games.

Corrective Exercise.
Rules of Etiquette.

5. Cooperation with School and Community.—Elementary school children are intimately related to wider spheres of life than that of the school. The school must influence such relationship for greater civic consciousness. The following activities prove of interest:

Post War Relief

Making articles for soldiers' hospitals.

Making games for hospitalized soldiers—checkers, checker-boards, dominoes, puzzles, etc.

Collecting books, magazines, and pictures for hospitalized soldiers.

Helping to arrange entertainments, outdoor games and contests, etc., for the same.

Disaster Relief

Helping to provide clothing for sufferers.

Helping to provide and to serve food for sufferers and relief workers.

Help to render first aid.

Acting as messengers and clerks.

Community Service

Providing flowers and delicacies for the sick in their homes or in hospitals.

Providing bedside games for the sick.

Reading to the sick or to the aged.

Providing suitable reading matter or pictures for children, convalescent soldiers and others confined to their homes or hospitals.

Making scrapbooks for children in institutions or shut in at home.

Preparing Christmas and Easter cards, simple Christmas gifts, writing Christmas letters for those especially in need of good cheer.

Giving entertainments in children hospitals, orphans' homes, soldiers' hospitals, homes for the aged.

Giving entertainments, especially at Christmas or Thanksgiving time, to which are invited newsboys, children from institutions, groups of children selected with the coöperation of the Charity Organization Society or other agencies.

Arranging automobile or sleigh rides for children who rarely enjoy them.

High school pupils may act as story-hour leaders at the public library, on the playground, etc. Also as play leaders.

Dressing dolls and making paper dolls for children who do not have them.

Superintendent Hartwell organized the children of Buffalo into an effective advertising bureau for the city. For one week the lessons centered about the community's principal interests. No two classes followed the same course. "City Guides for Strangers" were made, letters were written to all parts of the world telling of the city's commercial interests, etc. The educational values were evident on all sides.

Coöperation with the—

Chamber of Commerce.
Consumers' League.
Child Labor Association.
Woman's Club.
Traffic Police for Special Service.

Public Library.
Public.
Gymnasia.

Charity at—
Christmas.
Thanksgiving.

Excursions—
City and County Courts.
Plays and Moving Pictures.
Jails.
Hospitals.
Museums.
Historical Spots.
Factories.
Different Sections of the City.
Markets.
Observator.
High Schools of Learning.

The excursion has many civic possibilities. The children should have very large part in its organization. They decide to a large degree, when and where it shall be. A committee may arrange the particulars, another may assume the responsibilities of the journey, another assemble the material for discussion, etc.

The excursion, to have educational value, must be divided into three parts.

1. The preparation.
2. The actual journey.
3. The class discussion.

An excursion is not merely a day or half day of relaxation.

"The activities of a school are determined by its purposes. If these are to teach pupils to do better the desirable things that they will do anyway and to

reveal higher activities, at the same time making them desired and to an extent possible, then the excursion becomes important. By it the school is enabled to acquaint pupils with the various museums, memorials, industries, and natural phenomena of a community, thus making them intelligent concerning their environment and widening in a systematic way their interests. At the same time it is enabled to enrich various courses and to motivate work. The excursion furnishes a series of projects which offer unsurpassed opportunities for initiative, coöperation and the judging of relative values."

(Briggs—"The Excursion as a means of Education" —Teachers' College Record, November, 1921.)

There is an inverse excursion that has educational potentialities. The neighborhood physician, the returned soldier, and the city official of one station or another may come to school. The usual lecture by such an one is not as enlightening as a discussion guided by the class. The children might prepare for their guest by carefully selecting a number of good leading questions for the visitor's reaction. His impromptu answers may prove more enlightening than a carefully prepared talk.

6. Recreational Activities.—The good citizen must have an avocation as well as a vocation. He must be an intelligent consumer as well as an intelligent producer. Whether he works or plays his activity must be such that positive gain accrues to him. Democratic organization will help him to that end.

The following list of recreational activities may be organized for the development of civic knowledge, habits, attitudes, and appreciations.

Celebrations of Special Days.
Constitution Day.
Flag Day.
Peace Day.
Arbor Day.
Decoration Day.
Columbus Day.
Washington's and Lincoln's Birthdays'
Any Civic Holiday.
Hobby Clubs.
Mock Trials.
Debates on Public Questions.
Dramatization.
Picnics.
Parties.
Conversation Hour.
Games.

A young student from a small western town once remarked in a forensic class at college that he would be willing to exchange all his knowledge of Latin and Greek for the ability to conduct himself properly at a reception. He recognized the value of the social graces. Many persons are beginning to see the value of social charm and propriety. They are beginning to see that the little school party in celebration of a child's birthday may have more educational value than any formal lesson in Civics or History.

Conversation is an art that might be developed in school. Children like to talk. Why not provide a period once in a while for "conversationalizing"? Such a period could be made as educative as most composition lessons. There are too many sphinxes and too many lecturers to make clever repartee possible. The lost art of conversation needs to be revived

for the development of a pleasant and useful pastime for good citizens.

Communal recreation should lead to a good fellowship, social charm, and keener intelligence. It need not be superficial and vulgar or accompanied by "yells" of one sort or the other. Americans must learn how to play as admirably as they have learned how to work.

7. **Organizations for Production.**—The highly specialized production of the present day makes all production a social matter. But the divergence between the producers and the consumers is such that social consciousness has to be taught. The modern industrial democracy creates the strange paradox that the more closely men become associated the farther apart they tend to drift.

When Dame Peabody in Colonial Salem needed eggs, her next door neighbor was glad to supply her with the best she had. Dame Peabody would do the same for her. Producer and consumer lived within sight of each other. They recognized their interdependence. They appreciated their mutual responsibility. Neither was exclusively producer or consumer.

Today descendants of Dame Peabody get their eggs from the corner grocer, who gets them from the wholesaler, who gets them from the commission man, who gets them, etc. Producer and consumer become unknown to each other. The same interdependence and responsibility are present but they are not as easily appreciated. The lack of vision gives rise to countless fradulent practices. The old neighbor love fails to enlarge with the expanding economy.

A new conscience must be developed—the social conscience that considers all the elements that enter

into production and consumption. It is necessary for the schools to develop a social outlook that takes into consideration all the facts of modern life.

The old standards of honesty and thoroughness must be applied on a wider scale. The Chinaman who ships his tea to a purchaser must have the same scruples that the manufacturer has in sending a machine to him. World chaos would follow any other policy just as village chaos would have followed any other relationship than that which existed between Dame Peabody and her neighbor across the road. Much of the confusion in the world today is the result of the failure of morality to keep pace with the widening coöperative economy of the last century.

Elementary school children must be taught greater values than the mere production of the woodshop might suggest at first sight. A class engaged in a project might be taught the real implications of specialization and the real meaning of service to the community. The following list may be suggestive to those who desire communal activity and communal ethics:

School Garden.
Tennis Court.
Club Room.
Running Track.
Bird Boxes.
Garage.
Cement Walks.
School Desks.
Tinkering About the Home.
Home Chores.
School Room Conveniences.
Stage Scenery.
Collections.

Cumulative Bibliographies.
Exhibits.

Each of the foregoing items has been fully discussed in recent pedagogical literature.

Meister's—"The Educational Value of Certain After School Materials" and "Activities in Science" are filled with suggestions for guiding the child's impulses of creative workmanship. The civic values of these activities are carefully noted. (pp. 104-105.)

There is a decided tendency in education to introduce the play element into the work of the school and to introduce the work element into the play of the school. There are many children who laboriously go through their gymnasium work, dramatization, and playground activities and there are many others who are "fooling their time away" in the shops. Normal children desire work and play. The teacher should not unnecessarily confuse the two.

The organization of the school should be such as to stimulate the healthiest development of democratic ideals and practices. A clean, well-ordered school prevents the disorder and defacement so common in public schools. Teachers and principals who have autocratic methods for organizing their schools, who use political influence for their own advantage, who play the game for selfish ends, should not hope to raise intelligent, competent, dependable, and useful citizens.

All of these activities have potentialities for the education of a democratic citizenship. It is the teachers problem to make the most of those potentialities.

For Further Study

Gill—"Children's Activities"—Annals of the American Academy of Political and Social Science, March, 1916.

SUMMONS—"The Juvenile Street Cleaning League of New York City," American City—October and November, 1910.

HATCH—"Projects in Citizenship"—*The Historical Outlook*, February, 1922.

FRETWELL—"A Survey of Extra Curricular Activities in the High School of Philadelphia." (Philadelphia Survey.)

CRADDOCK—"The Class Room Republic—the Teaching of Community Civics"—Bureau of Education. Bulletin 23, 1915.

QUESTIONS FOR GROUP DISCUSSION

1. How can each activity listed above be made a force in the development of the ideals developed in Chapter Six?
2. To what extent are these activities based on the principles developed in Chapter Seven?
3. What activities listed here are suited to the first grade? To each other grade?
4. To what extent could each activity in some form or the other fit the needs of children in the first grade? In each other grade?
5. What other activities could be added to this general list?
6. To what extent should these activities be guided by the teacher?
7. What subjects or parts of subjects could be motivated by these activities?
8. What particular social habits can be developed in an excursion to a dairy? In any of these activities?
9. Why is a free period unnecessary in a school that has a sufficient number of activities?
10. What particular social attitudes can be developed in an excursion to a dairy? In any of these activities?

CHAPTER XI

AN ELEMENTARY SOCIAL SCIENCE COURSE OF STUDY

A special course of study in social science may be necessary to supplement the effect of the new emphasis described in Chapter Nine and of the activities described in Chapter Ten.

This course of study in social science considers problems that do not strictly belong to any other school subjects.

This course of study should not enrich itself at the expense of those parts of geography and history, which are of the most vital human interest. However in the primary grades these three fields of study should be made into one.

The life and organization of social institutions lend themselves to a useful integration of a course for studying them.

The separation of civics from history and its establishment in the curriculum as a separate subject, are justified by its wide acceptance and approval.

Viscount Bryce appreciated the present situation. "While heartily desiring to see history better taught and to see it used to illustrate contemporary politics, I look upon the latter subject (Civics) as really an

easier one than the former, sufficiently distinct to deserve an independent place in the curriculum." (*Contemporary Review,* LXIV, p. 21.)

The separation of all social science material from the history and geography of all the grades is justified on the same grounds.

The following course is presented as a suggestion of what an elementary social science curriculum might be from the point of view developed in the four preceding chapters. It will be given in its entirety. The teacher may decide how much of it can be accomplished in each of the various grades. The spiral organization of the material may be necessitous for the realization of the objectives before us.

The nature of the human mind, the importance of intelligent conduct, and the logic of the situation demand that such a course be organized by problems. The problems listed here are fundamental ones. They suggest smaller ones for practical use in each grade. The subject matter they demand can only be suggested in roughest outline. The following chapter will indicate the method to be employed in using this material.

The social sciences for the elementary school can be organized about one large problem—the individual's relation to his various associations. This problem has six aspects that are ever prominent in social thinking.

1. What is the relation of the individual to the home? (What should it be?)
2. What is the relation of the individual to the school? (What should it be?)
3. What is the relation of the individual to the church? (What should it be?)
4. What is the relation of the individual to the recreational spheres? (What should it be?)

5. What is the relation of the individual to the state? (What should it be?)

6. What is the relation of the individual to industry? (What should it be?)

Each of these six problems is a complex of a number of smaller ones of the same aspect. Each sphere of life contains many smaller spheres that reflect the same issue. These smaller spheres with their problem of relationship serves as the unit of the course.

An intelligent grasp of the facts in connection with each of the six major spheres of life makes necessary an attack upon the major issues involved in them. Each sphere is facing seven problems. They are:

1. The problem of financing their enterprises.
2. The problem of governing themselves.
3. The problem of increasing their power.
4. The problem of increasing their service.
5. The problem of relating themselves to the other spheres.
6. The problem of maintaining their prerogatives.
7. The problem of meeting unusual crises.

Can you think of any problem of any association that is not a part of one of these seven problems? If you can you may reorganize this list. Our only contention here is for a given number of problems for a given number of associations. One more or less does not change the plan of organization advocated in this chapter.

The foregoing list could be summarized in a manner suggested by the following chart. This chart provides a basic organization of the entire elementary social science course. Only the more important items are listed. Each teacher could make a curriculum in

social science for her grade by filling in the details as she discovers them in her observation reading and reflection.

The basis for organizing social science.

Problems institutions	Finance 1	Gov't 2	Growth 3	Service 4	Relations 5	Rights 6	Specials 7
1. Home.....	11	12	13	14	15	16	17
2. School....	21	22	23	24	25	26	27
3. Industry...	31	32	33	34	35	36	37
4. State.....	41	42	43	44	45	46	47
5. Recreation.	51	52	53	54	55	56	57
6. Church....	61	62	63	64	65	66	67
7. Individual.	71	72	73	74	75	76	77

The blocks are numbered according to their position in the vertical and horizontal columns respectively. The following list of problems indicates the kind that would be included in the specific blocks of the above chart.

In wording the problems for any particular grade, the following standards should be kept in mind.

1. *English*—Clear and forceful.
2. *Brevity*—Short as possible.
3. *Weight*—Within the understanding but not easily understood.
4. *Complexity*—Admitting of several answers.
5. *Number*—The fewer in a given time the better.
6. *Sequence*—One problem naturally arising from the preceding one and leading to the succeeding one.
7. *Agent*—Gradually taken over by the learner.
8. *Spirit*—Leading to a happy serious state.

11

How should the income of the family be spent?
- What items should be considered?
- What per cent of the total should each item receive?
- How should this budget be determined?
- By whom should this budget be determined?

How much money each year, is required by a family of five?
- What is a minimum standard?
- What is an optimun standard?
- What is a saving standard?
- How many standards of living are represented in the community?
- How are these standards to be determined?

To what extent should the home which has fallen below the recognized standards of living be subsidized?
- What is an adequate widow's pension?
- What is an adequate mother's pension?
- What is an adequate workman's pension?
- How much ought poor children be paid for going to school longer than sixteen years?

How should surplus money be invested?
- Why does hazard increase in investments that pay more than the interest offered by banks?
- What is a stock exchange?
- Why do we have brokers?
- What is a bucket shop?
- What investments are most safe?
- How much surplus is required to safeguard against "a rainy day"?

How should money be spent?

What particular things could be purchased by a group of families?

What are family coöperatives?

Why is it wise to buy in large lots?

How can children rightfully aid the family purse?

12

How many different kinds of homes are in your community?

How many different kinds of homes do you know about in other lands?

Why is the monogamic home the only legal one in the United States?

What are the rights, duties, and dignities of each member of a family?

13

How is control affected when the mother is forced to be the breadwinner?

How many little children are forced to be breadwinners?

Why are homes sometimes broken up?

What really keeps the family a unit?

How is a family life affected by taking in boarders, relatives, etc.?

What is the difference between the home of your father's childhood and yours?

What privileges did the home lose, which were once held dear?

Why is the home a lesser influence today?

How has the crowding in the city affected home life?

What predictions can be made for the future of the home in the United States?

14

What services did the home of the past render that are now rendered by other institutions?

What services does the home render that cannot be rendered by any other institutions?

What virtues does the home particularly develop?

Why do parents contribute to their children's advancement without hoping for an adequate return on their investment?

What would be the advantage of conducting society on this "serial transfer" basis?

15

How is the home related to the other spheres of life?

What problems are raised by this interrelationship of spheres?

Why is the home considered "the safest foundation of society?"

What would be the advantages and limitations of making the home the basis of social organization?

How are the other spheres weakening the influence of the home today?

How are the other spheres strengthening the home influences?

16

What are the particular rights of the home?

How is the sancity of the home protected?

How is the home protected from unjust search?

Why is scientific human breeding an almost impossible policy?

17

Demotic versus auto-genic population.
Model tenements.
Unmarried marriageable persons.
Race suicide.
Eugenics.

FOR TEACHERS

BOSANQUET—"The Family" (i106.)
EDWARDS—"The Home Life in France."
GILLETTE—"Family and Society" (1914.)
GILMAN—"The Home" (1913.)
GOODSELL—"The Family."
DEALEY—"The Family in Its Sociological Aspects."
HORNTON—"The Art of Living Together" (1916.)
HOWARD—"History of Matrimonial Institutions."
LESSING—"The Children of Men."
LETOURNEAU—"Evolution of Marriage."
LICHLENBERGER—"Divorce."
PARSONS—"The Family."
SUMMER—"Family and Social Change" (*Am. Jour. of Socio.* vol. 4, p. 577.)
THWING—"The Family" (1886.)
WESTERMARK—"History of Human Marriage."

FOR CHILDREN

BURNS—"Cotter's Saturday Night."
DICKENS—"Emilie's Home by the Sea"—"David Copperfield"—"Cratchit's Home"—"Christmas Carol."
WHITTIER—"Snowbound."

21

What per cent of the city's budget is for education?

How much does the State aid the schools of the community?

How much does the Nation aid the schools of the community?

Should there be a special tax rate established for schools?

What per cent of the school budget is spent on teachers' salaries, new buildings, maintenence, supplies, etc.?

How can the schools be kept from "being starved financially?

22

How many types of schools do you know?

How are they governed?

How should a school be governed?

How should a classroom be governed?

What are the rights, duties, and dignities of a student?

What are the rights, duties, and dignities of a teacher?

What are the rights, duties, and dignities of a supervisor?

23

What is the difference between the schools to which your parents went and the one to which you are going? What difference do you note in the curriculum?

The discipline of the school? The text book? The length of school year? School days? Preparation of teachers? The community?

24

How does the school serve the community?

What more can the school do for the community?

What is a social center school?

25

How is the school related to every sphere of activity?

What problems develop from this relationship?

Why must the schools remain in politics?

Why must politics be eliminated from the schools?

26

What is the school law?

Why are teachers "parents in loco"?

How does the school conserve the rights of children better than any other institution?

27

Public schools versus the non-public schools.

Education as a right versus education as charity.

Overcrowded schools.

Public support for a thorough-going plan of public education.

FOR CHILDREN

Schoolmasters in Literature.

PATTY BRYNE—"The Deserted Village"—Goldsmith.

GEORGE HASKELL—"Snowbound"—Whittier.

MR. CRAKLE—"Nicholas Nickleby"—Dickens.

MR. SQUEERS—"David Copperfield"—Dickens.

ICABOD CRANE—"Sketch Book"—Irving.

FOR TEACHERS

CUBBERLY—"History of Education in the United States."

PESTALOZZI—"Gertrude and Leonard."

ROUSSEAU—"Emile."

31

How should the profits of industry be divided?

To what portion is labor entitled?

To what portion is capital entitled?

How is a big business financed?
How does common stock differ from preferred stock?
Watered stock?
Why should excess profits be discouraged?

32

How are business combines organized?
What is a monoply? A trust? A corporation?
How are the public utilities organized?
What is a franchise?
How does the tendency of business to organize in larger and larger units affect labor, capital, and the public?
How is capital organized for its protection?
How is labor organized for its protection?
How must industrial disputes be settled?
What is arbitration? A strike? Direct action? Sabotage?
How would business be managed according to the various schemes of government control?
What is syndicalism? Socialism? Government ownership? Communism?

33

How did the invention and application of the steam engine affect industrial development?
What are the advantages of the apprenticeship system? What are the disadvantages?
What are the advantages and limitations of the factory system?
How is modern industry meeting the needs of people?

How is modern industry reorganizing modern life?

What is an industrial democracy?

How are modern inventions affecting rural and urban life?

How can industry be made to solve the problems of Poverty? Disease? War?

34

What needs is modern industry meeting that create other needs?

How does invention affect the problems of life?

What dangers are threatening the industrial prosperity of the United States?

35

How is modern industry affecting every other sphere?

How is the factory system affecting family life?

How is big business influencing law and government?

How does modern efficiency influence the recreational activities of the worker?

To what extent does an industrial democracy demand an industrial curriculum?

36

Why is economic law so determining a factor in life?

What factors of production give industry national significance?

What natural resources of the United States should be developed?

What natural resources of the United States should be conserved?

How can world markets be secured?

How are distribution facilities to be improved?

How is wealth to be created, accumulated and distributed?

For Teachers

Bogart—"Economic History of United States."
Beard—"The Industrial Revolution."
Van Hise—"Conservation of Natural Resources."
Adams and Sumner—"Labor Problems."
Coman—"Industrial History of the United States."
Ely—"Evolution of Industrial Society."
Marshall—"Readings in Industrial Society."
Munsterberg—"Psychology and Industrial Efficiency."
Webster—"General History of Commerce."

For Children

Carnegie—"Autobiography."
Parsons—"Captains of Industry" (two Volumes.)
Smith—"The Story of Iron and Steel."
Wright—"Evolution of Industry in the United States."

41

How does the State derive an income sufficient for its maintenance?

How much can be raised by direct taxation?

How much can be raised by tariff?

How much can be raised by special tax? Income tax?

Inheritance tax? Excises? Poll tax? War tax?

What justifies taxation?

How ought public funds be spent?

What is the budget of the State for the year?

Of the nation?

Of the local community?

What irregularities accompany the collection and spending of State moneys?

Why is the State the only institution that can raise money by taxation?

42

What forms of government are in vogue?

Type	Number ruling	Perversion
Monarchy	One	Tyranny
Aristocracy	Few	Plutocracy
Democracy	All	Mobocracy

How are these various elements and their provisions evident in all societies?

To what extent is the government of the people, by the people, and for the people, being realized?

To what extent is the government of the competent, by the especially prepared, for all the people being realized?

What is a representative democracy?

43

How does government fluctuate between anarchy and socialism? Between *laissez faire* and control?

At what point between these extremes is our society at present?

44

Why is the State monopolizing the power of the other spheres?

What dangers follow the policy of granting the State more power than it has ability?

What evidences of bureaucracy are accompanying the centralization of government in the United States?

To what extent is the plan of government followed in the United States a good plan for a United States of the world?

45-46

Why does the State take precedence over every other sphere of associative activity?

What exclusive powers does the modern State possess?

47

War, Coinage, Compulsory law, International relations.

BRYCE—"Modern Democracies."
"The American Commonwealth."
MUNRO—"The Government of American Cities."
WILSON—"The State."
WOODBURN—"The American Republic."

51

What per cent of the income should be spent for recreation? How should this be spent?

52

How had the commercialization of amusements affected their status?

53

What are the popular recreations of the people?

How do they compare with other interests? (As to the amount of money invested.)

54

What recreations are justified on account of their energizing quality?

What hobbies should be pursued?

55

How are recreations and amusements affecting each sphere of life?

56

What energizing factors are present in modern amusements?

FOR TEACHERS

VEBLEN—"The Theory of the Leisure Class."
JOHNSON—"Games and Plays."

FOR CHILDREN

SMILES—"Self Help."
DOUBLEDAY—"Stories of Inventors."
JOHNSON—"Modern Inventions."
BAKER—"Boy's Book of Inventions."

For obvious reasons the problems in religion were omitted here. The problems in the individual's sphere are a restatement of the foregoing and could be used as the basis for a review.

This list of problems, or one similar to it, is the background for any thorough treatment of the social sciences. The problems facing the race may vary from time to time in their order and aspect, but the fundamental nature of the primary issues is such as to make a course in social science relatively stable. This is not a conclusive list but suggestive of one that will eventually develop with this line of attack.

An examination of texts in economics, sociology,

political science, philanthrophy, etc., as well as of current literature will reveal the relatively small number of persistent issues before the race. Perhaps no more than a hundred such issues could be listed. Such a list would be the best basis of a course in social science.

Each generation develops characteristic answers to these fundamental problems, but no generation settles any of them forever. Frequently a problem is solved only to make way for one of the same kind or one of even greater difficulty. For instance the Civil War brought an end to one kind of negro slavery, but only to bring the nation against the difficulties arising from sudden emancipation. The negro is still a primary issue in the United States.

The Race's attack upon the problems before it is aptly symbolized in the story of the valiant youth who cut off the heads of the hydra monster. Each head as it fell was replaced by two others of greater power. Only the race, unlike the youth, never found the vein that would settle the difficulty once and for all time.

It is feasible for a group of teachers to study current literature and basal texts in the social sciences with a view to listing these fundamental issues in the struggle of mankind. It is feasible for each teacher to select such issues or phases of them, that are suitable for work in her grade. Thus a curriculum in social science would ever be in the making and still have sufficient stability present to make unnecessary a complete reorganization each year. The basic list of problems would assure no little amount of uniformity from year to year in every grade.

The subject matter developed about these problems would be of two kinds: certain definite concrete facts

of social and economic life as ascertained by science and as appreciated more fully by historical treatment or current events. These two types of subject matter would flank the problems of the general list.

A text book would not be necessary, but books suggested by this treatment would be. Current newspapers, magazines, statistical compilations, maps, encyclopedias, and histories would be required for adequate treatment of the problems.

By way of summary and for special emphasis, the following theses are proposed:

1. The teachers of each school should formulate a general list of problems that are recognized as the fundamental issues in the struggle of humanity for its existence.
   a. The list should be designed for relative permanence.
   b. The list should not contain more than a hundred problems.
   c. They should be gleaned from current literature, texts in social science, history, and unrecorded life.
   d. They need not be worked for the pupil's appreciation of them.
2. The teachers of each grade should select such problems from the general list or certain phases of them, according to the interests and needs of the children in the grade, as well as, the legitimate demands of the course.
   a. The immediate interest and needs of the children must not be sacrificed for the unknown requirements of some indefinite future.
   b. A certain amount of comprehensiveness

even in a very elementary treatment of social science may develop, should not be forced. As great a spread over all the problems as is possible should be attempted.

3. A maximum of rich social science and history material should be made available.
4. There should be a maximum of thought and reading with a minimum of drill.

For Further Study

Wells, M. E.—"A Project Curriculum"—Lippincott.

Towne, E. T.—"Social Problems"—Macmillan.

Meriam—"Child Life and The Curriculum"—World Publishing Company.

Dewey, J.—"School and Society"—University of Chicago Press.

Bears, C. A.—"American Citizenship"—Macmillan.

Ashley, R. L.—"The New Civics"—Macmillan.

Williamson, T. R.—"Problems in American Democracy"—D. C. Heath.

Questions For Group Discussion

1. What fundamental problems is humanity facing that is not included in the list of problems given here?
2. In what grade should one introduce newspapers and magazines?
3. Why is history considered a social science? To what extent is history a part of all social science?
4. Why is the relative difficulty of learning about franchises, ratio and proportion, the law of diminishing returns and long division?
5. Why is a child's social age more important than his mental age? His chronological age? His physiological age?
6. To what extent is a child's social age a composite of these other ages.

7. Why should the child's immediate interests and needs be a primary consideration for curriculum makers?
8. What rights has any science in a curriculum that includes it?
9. To what extent is this course of study by problems a continuance of the course in activities outlined in the preceding chapter?
10. What are the advantages of a problem curriculum?

CHAPTER XII

HOW TO TEACH ELEMENTARY SOCIAL SCIENCE

Philosophy determines the aims of education; sociology, its content and psychology its method.

Scientific classroom procedure is best developed by a thorough grasp of the implications of these three departments of knowledge.

Good teaching technique develops with continued application of scientific procedure.

There are two general conceptions of the human mind which have led to two general methods of instruction. The one considers the mind something of a graveyard in which must be buried more or less ruthlessly certain dead matter known as fact. The methods developed from this conception are legion. Their difference, however, is limited to the manner of interment. Adams expresses a little surprise at the prevalence of such methods in the United States. "Nothing in education is so astonishing as the amount of ignorance it (Education) accumulates in the form of inert facts." ("Education of Henry Adams," p. 379.)

There is another theory of the mind that is gaining widespread and intelligent acceptance. It considers the mind a living force that is constantly attacking

the difficulties arising in its path. The mind is considered an aggressive, virile, happy-serious, organism that accepts the challenge of every crisis that arises on the way of its sojourn through the world. (Dewey, "How We Think"; McMurry—"How To Study"; Freeman—"How Children Learn.")

It is becoming a common place in theory if not in actual classroom practice that "There is no thinking without a problem." It follows that there is no thinking in any lesson which is not organized about some problem within the consciousness of the child. The curriculum maker as well as the classroom teacher needs to consider the feasibility of listing a series of problems as the basis of organization for any course of study. The previous chapter followed this wisdom.

Group discussion of problems is necessary for the development of the democratic spirit. "What I have been trying to show thus far is that in a democracy such as ours, everything depends on intelligent and positive group judgments, and that individual judgments must find their highest utility by influencing and shaping group judgments." (Boraas—"Teaching Children How To Think," Chapter IV, "The Development of Coöperative Thinking," p. 61.)

As was suggested in Chapter XI, the problems presented need to be modified for each grade, for each class and for each lesson. A few examples might illustrate one way of meeting of doing this. The following units were developed from representative class rooms.

How The Indians Lived

A series of social science lessons for the second or third grade.

Children in the third grade are interested in Indians. Indian life is simple enough for them to comprehend. The problems of the basal course in social science are involved in such a way that these children may be lead to understand their significance. Indians are Americans. Their homes can be compared with ours to distinct advantage. Material for the study is abundant and suitable.

1. What traces of Indian life are present in this neighborhood?
   Make an excursion to a reservation.
   Collect stories of local Indians.
   Invite imaginative descriptions of how the locality must have appeared without the present buildings, streets, etc.
   How does the government of the United States take care of the Indians alive today?
   Why were the Indians dispossessed of the land?
2. What do people do for a living today in the United States that the Indians did not do?
   List the occupations of the neighborhood.
   How many of these were pursued by Indians?
   How did the Indians pursue them?
   Who did the work?
   What did the Indians eat?
   How did they raise corn?
   How did they grind it?
   How did they prepare it for eating?
   What is corn used for today?
   How is it raised and harvested today?
   What two products did Indians teach the white man to raise?
   How much tobacco is raised today?
   Why is smoking harmful to children?

For what are potatoes used?
What did the Indians wear?
How did they build homes for themselves?

3. How did the Indians care for their children?
How did they teach their children without schools?
Why are schools necessary today?
How would children spend their time if there were no schools?
How does education pay for itself?

4. How did the Indians spend their leisure moments?
How did they dance?
What songs did they sing?
What stories did they tell?
What events did they celebrate?
How did they celebrate these events?
How did they fight?
How do we do these things?
Why do we do these things differently?

Summary: Why do we live better today than the Indians ever did?

FOR CHILDREN

DICKSON—"Camp and Trail in Early American History."
POWERS—"Stories the Iroquois Tell Their Children."
EGGLESTON—"Stories of Great Americans for Little Americans."
WILSON—"Indian Hero Tales."
LONGFELLOW—"Hiawatha."

5. Who inhabited the land before the Indians?
How did the mound builders live?
Why did the Indians push them aside?
Why can one group of people push another aside?

6. Who lived here before the mound builders?
   Waterloo—"The Story of Ab."
   London—"Before Adam."
   Baldwin—"Robinson Crusoe Retold."
   Wells—"How the Present Came From the Past."
   "The Cave Boy," "The Eskimo Twins," "Tree Dwellers," etc., could be added.

Summary: What kind of people are able "to hold their own" against possible enemies?

As one goes farther back in time, life becomes simpler. Why would you rather have lived long ago than now? Would you rather live today?

The various devices proposed by modern education can be utilized to make this unit stimulating and helpful. Dramatization, sand table exercises, playing, production, drawing, etc., should be employed as is suggested in modern pedagogical literature. The unit should form the basis for organizing as much of the work of the grade as possible. Thinking is facilitated by integration on a large scale.

If one keeps in mind the general basal course for the elementary school one will be properly guided as to the selection and presentation of the material suggested here. Constant contrasts between the simple units of social organization and those of today make an intelligent grasp of social problems possible. Interest at all times in the grades must be more intent upon the problems than any one specific answer to them. The aim of elementary social science is to make children conscious of the difficulties before the race mind.

The problems are more readily recognized and appreciated through reading and activity than through

formal class recitations. It is hardly necessary to plan more than one class period a week for the first three grades and no more than two for the remaining grades. Only physical considerations limit the reading however. The principles underlying supervised study and good classroom technique apply here as elsewhere.

A Play City could be organized as has been suggested (Wells, M. E. "A Project Curriculum"—Lippincott, 1921, p. 105). These plans are filled with possibilities for teaching the social science of this grade.

For those who are too sceptical of the thought power of third grade children, there could be recommended the study of children during out of school hours, as well as the more scientific evaluations of them in pedagogical literature. (Dewey, T. C., Record January, 1914.)

Biography is as good an approach to the social science of the grades as to the history for any grade. Biography is only element in the course which makes social science and history closely related. To understand any problem fully one must see how it developed. Only those who know the past can see the signnificance of the present.

"We must never separate 'today' and 'formerly' and civic instruction will not be fruitful unless it is ever stimulating a comparison between contemporary institutions and ancient institutions." (Compayre, "Lectures on Pedagogy," p. 412.)

The following organization for the fourth grade may lead to such consideration of the fundamental problems of society as the children can be expected to comprehend.

1. Inventor Heroes. "The story of the potter" develops the lesson contained in the lives of the inventor hero.
   - EDISON—Why is Edison considered the world's greatest inventor?
   - WESTINGHOUSE—How did Westinghouse make high speed possible?
   - FULTON—How can man make boats walk?
   - WHITNEY—How a school teacher revolutionized the cotton industry.
   - GOODYEAR—How Goodyear made rubber of practical use.
   - WRIGHT BROTHERS—How a minister's two sons made travel by air possible.
   - MOWRY—"American Inventions and Inventors."
   - What things present in our life today would be absent but for these men?
2. National Heroes. The story of Barbara Fritchie can be used to create the spirit surrounding our national heroes.
   - LINCOLN—How one born in a log cabin came to live in the White House.
   - WASHINGTON—Why Washington is called "the Father of His Country."
   - FRANKLIN—How a printer made himself the first great American.
   - Who is the greatest American?
   - Why do we celebrate their births?
3. Explorer Heroes, "Sail On," by Joaquin Miller, breathes the life of this type of hero.
   - Daniel Boone, Zebulon Pike, Amundsen and Peary.
   - What kind of men were they?

McMurry—"Pioneers on Land and Sea."
McMurry—"Pioneers of the Mississippi Valley."

4. Religious Heroes. "Religions are many, religion is one."
   The Story of Joseph.
   The Story of Savonarola.
   The Story of Marquette.
   Why did these men do what they did?
5. Science Heroes. "Peace hath her victories."
   "The Yellow Fever" patriots, Ernest Steinmetz, Luther Burbank.
6. Industrial Heroes. "This is an industrial democracy."
   Andrew Carnegie—How a poor Scotch lad became the greatest steel magnate of the world.
   John D. Rockefeller—How one man developed the oil industry of the United States.
   J. Pierpont Morgan—How one family got the control of the gold market of the world.
   Jay Gould—How one man made a fortune from buying and selling Indian's skins.
   Smith—"The Story of Iron and Steel."
   Sparks—"The Men Who Made the Nation."
   Parton—"The Captains of Industry," (2 volumes.)
7. Women Heroes—"The Nineteenth Amendment is the climax of a long eventful struggle."
   Susan B. Anthony, Dolly Madison, Jane Addams.
8. Education Heroes. The school teacher is the most important person in any community.
   Horace Mann—Henry Barnard.

Blaisdel and Ball.
Lucia—"Stories of American Discoverers for Little Americans."
Eggleston—"Stories of American Life and Adventure."
Gordy—"American Leaders and Heroes."
Baldwin—"Fifty Famous People."
Coe—"Founders of Our Country."
Baldwin—"Four Great Americans."
Otis—"Pioneer Series—Colonial Series."
Lodge and Roosevelt—"Hero Tales From American History."

Men are best measured by their devotion and contribution to group welfare.

What problems did they try to solve?
How did they try to solve those problems?
To whom were they indebted?
What was the particular aim of each hero?
How was this aim realized?

How are these types represented in the present? What other types might be studied? Carlyle mentions various kinds of heroes in his "Heroes and Hero Worship." He leaves unmentioned the real friends of democracy. The mother, the worker, the thinker, and a host of others should not be neglected for a Napoleon or a Mohammet. There is an excellent compilation of suitable material for studying the heroes of democracy. (Center—"The Worker and His Work"—Lippincott.) It is an excellent supplementary reader. If the style does not always approximate the literary value of Carlyle's inspiring work, its message amply compensates for the loss.

Frequently little problems of economics, sociology,

ethics, political science, etc., can be used as the basis for a lesson not in the planned sequence of the course. "The social phenomenon which are treated of, under the heads of politics, history, ethics, economics, and religion must all be regarded as but the intimately related phenomenon of the science of life under its most complex aspect." (Kidd—"Social Evolution," p. 27.) Those phenomena may be studied as they manifest themselves. The following were discussed at greater or less length in one fifth grade in one year.

Why are the coal men striking?

Why did ten banks fail in North Dakota?

Is it wrong to play marbles "for keeps"?

How can our work be planned today for "the greatest possible return with the least possible energy"?

How much does it cost to keep a child in school each year?

What is the cost of a good education?

How has transportation developed from colonial times to the present?

How is wealth in the United States distributed?

Why is the United States the richest country in the world?

What is America doing to fight the three enemies of man—war, disease, and poverty?

Why should war be abolished?

How do the newspaper accounts of the accident differ from the facts?

What did the stump speaker say for his party?

What can the school do for the men who are repairing the street in such bad weather?

How many homes in the city are owned by the people who live in them?

How many people live in rented or mortgaged homes?

How many children are in the orphan asylums of the city?

Is it better to keep them there or place them in homes?

A map of the school district.

The schools, churches, playgrounds, poolrooms, candy stores, etc., were marked with different symbols.

A map of the city showing its principal districts.

What "zoning plans" are being considered for the city?

How can accidents be prevented?

How can fires be prevented?

How does our city compare with others of its class as to the number of recreational centers that are provided?

What utilities are owned by the city?

What utilities are owned by private interests?

Is capital punishment justifiable?

What should be done with the violators of the law?

Why have rents increased?

Why has the price of butter decreased or increased this week?

Should doctors and lawyers work for the city as do teachers?

How are foods adulterated?

What are the chief products of our city?

What is being done for the world's advancement at the conference?

Who are the leading officials of the city? The state? The nation?

Why is there a bond issue for the new school?

The details of four public meetings reported and discussed.

Modern life is sufficiently dynamic to be continually offering the grade teacher an opportunity to relate her course to the problems of the day. If teachers were sufficiently alive to the events of the times, they would not worry about vitalizing their subject matter. Teachers should not be ignorant of their day and generation. The innocence of some is such that were the world to come to an end during the night they would have to be notified about it in the morning.

The teacher need not fear to present the vital problems of the day. She need not strive to make her courses devoid of controversial issues. Doctor M. Carey Thomas, ex-President of Bryn Mawr, lamented that teachers "Are being required to teach not how to make things as they should be, but that things as they are, are right; that the United States Constitution, as written one hundred thirty-four years ago, is perfect, that our highly unsatisfactory government must not be criticized, that the United States flag which as we all know, flies over many cruel injustices which we hope to set right, must be reverenced as a symbol of unchanging order, of political death in life." (Report of an address delivered at Mount Holyoke College.)

The demand of social science is for more teachers to relate themselves to the problems of the present day. They need to know sociology not a compilation of fact and principle but as the heart throbs of a social organism. As Professor Jenks has written "while the schools should teach politics, government, patriotism and the nature of society more than they now do, these subjects should be taught as living realities not as

dead forms. ("Citizenship and the Schools," p. 20.) School is a minature society that reflects the elements of the great society. The school betrays its charge when it fails to reflect the world, of which the children are now a part and of which they will be an ever increasingly more vital part.

The demand of a well-organized course in social science is for more teachers to relate themselves to the lives of children. They need to know Child Psychology. The nature of the child determines the method of instructing him. The teacher will never be able to develop an intelligent method until she becomes acquainted with children—how they live and how they think.

For Further Study

Miller—"Education for the Needs of Life."
Boraas—"Teaching Children to Think."

Questions For Group Discussion

1. What is the significance of each of the following elements in social science lesson? Question, Drill, Study, Recitation, Inductive, Seductive, Habit and Skill, Reflective Thinking, Appreciation, Development, Summary, Review, Social, Moral, Result.
2. How does the organization of lessons by problems of interest to the children aid in developing the powers of mental application?
3. By what standards should the teacher prescribe limits to to the children's wanderings in trying to find an answer to a difficult problem?
4. Why is the child's appreciation of the meaning of a problem more important than his answer to it?
5. How can the teacher prevent social science developing into abstractions?

6. How can the teacher make social science a uniting influence between home and school?
7. What is the educational value of a social science bulletin board?
8. How can social science develop a manifold citizenship?
9. What particular social knowledge, habits, attitudes, and appreciations could be developed in the study of Indians?
10. How can the study of the lives of great men aid in the study of social science?

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